THE SEVEN VIALS

Or

A briefe and plaine Exposition vpon the 15: and 16: Chapters of the *Revelation*, very pertinent and profitable for the Church of God in these last times.

By *H. B.* Rector of Saint *Matthews Friday-street.*

Reve: 19. 19, 20.

And I saw the Beast, and the Kings of the Earth, and their armies, gathered together to make warre against him, that sate on the Horse, and against his army: And the Beast was taken, and with him the False Prophet, that wrought miracles before him, with which he deceived them, that had the Marke of the Beast, and them that worshipped his Image. These both were cast alive into a Lake of fire burning with brimstone.

LONDON,
Printed by *William Jones*, dwelling in Red-crosse-street. 1628.

THESE
VENVIALS

TO THE HIGH AND MIGHTY PRINCE, CHARLES, KING OF GREAT Britaine, France, and Ireland; Defender of the Faith, &c.

Dread Soveraine.

IOGENES, *the more he was by* Antisthenes *the Philosopher threatned & beaten from his schoole, the more ardently he frequented it, saying to his Master, Do you but beat, I will find you a head; nor shall you find so hard a club, as therewith to driue me away from your Philosophy. What hee did & suffered for Philosophy's sake, the like or more am I ready to sustaine for the service and honour of Your Majesty. No discouragements can beat me from this resoluti-* Ælian. li. 10 cap. 16.

on; no not death it selfe. So prevalent is my affection, as my insufficiencies (best knowne to my selfe) cannot restraine it. Yea though I was told Your Majesty was lately offended with me. But I answered, No; I had no reason to beliene it. For first, I knew well the gentle disposition of your royall breast, guided by such a dextrous iudgment, is not easily incensed, where there is no iust cawse. And I am sure I daily inioy the influence of your favour, though not the gratious aspect of your face; for even the feet doe liue, & moue, though remote, by the Heads breathing. You are the breath of our Nostrills. And as I told my Lord of London, at my first examination about Israels Fast, All that I had done, was for Gods glory, the service of my King & Country, & the Church of England, whereof wee were members; and for which I was ready (if need were) to lay downe my life.

And now gratious Soveraine, I am bold to present Your Maiesty with such a peece, as no Prince in Christendome, but Your selfe, can iustly challenge the dedication of it, if the meanneſse of the Presenter doe not extenuate the worth of the Present. It containes a most divine Propheey, of the pouring out of the seven Vialls, Revel:

16: which, according to that ability vouchsafed me of Christ, the least and last of all his servants, I haue indeavoured to open. It pertaineth to Your Maiesty by a proper right. The full accomplishment of this Prophecy is like to fall in Your gratious Raigne (which God prolong) to make it glorious to posterity. And surely when I compare the fulfilling of this Prophecy with those many Princely indowments, which Your God hath inriched Your Royall Person with, I am so much the more confirmed in this my perswasion. Such a zeale, such loue of the truth, such a peerelesse, and Princely wisdome, such a magnanimous spirit, were not planted in Your noble breast for nothing. So as I dare boldly conclude, as was said to David, Your Maiesty shal do great things, and prosper. Nor speake I by coniecture. This Prophecy will clearly evidence the same. Cleare it is, (though for the present it seeme cleane contrary) that the destruction of Antichrist, with his whole power and confederacy is now neere at hand. And for proofe and perswasion thereof, I wish it stood with Your Maiesties good pleasure and leisure to read over this Prophecy. It is but the expense of a few howers, but may exercise Your best meditations and noblest thoughts for

many dayes, many yeares after. This whole booke of the Revelation is a Prophetical Chronologie to the end of the world. Of it Christ pronounceth, Blessed is he that readeth, and they that heare the words of this Prophecy, and keep those things which are written therein; for the time is at hand. *How much more is this verified of this last and most famous Prophecy in this booke, towards the full consummation whereof these our present and last times draw on amaine. Your Royall Father, of blessed memory, even in his youth, wrote a most exquisite Paraphrase of this whole booke; from whose bright torch all along I haue beene bold to borrow light for my dimme candle.*

But me thinks I heare some suggest, O Sir, this booke is not licensed. But whose fault is that? The Authors? Or the Licensers? I could wish, that such suggesters would confesse the true cawse, why Orthodox bookes are so borne downe, as they may not be licensed. For Popish & Arminian *bookes are licensed; but the contrary, such as are writen in confutation of them, & are according to Gods word, & the doctrine of the Church of* England, *may not be allowed. So that I humbly submit it to your Maiesties vnpartiall*

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iudgement to determine; whether the Printer, for printing such a booke as this without license, or he that should license such Orthodox bookes, & will not, according to authority in that behalf, be more worthy of censure. And certainly they that suppresse Orthodox bookes, would they not also stop Preachers mouthes, that they should not speake the truth? Yes certainly. For, may it please your Majesty to vnderstand, how ever your Majesties honour suffers in this case. For whereas vpon a Proclamation published in your Highnesse name, Iune 14. in the second of your Raigne, expressely forbidding any preaching, or printing of such Doctrines, as were repugnant to the Doctrine of the Church of England established, we all hoped, that all Arminian & Popish Doctrines would be husht, & silenced; wee by experience find it quite contrary: for the Arminians shamelesly alledging that all their doctrines are according to the Church of England, vnder this pretence they wold suppresse all truth, as forbidden by your Royall Proclamation. Which if it were true, it should not be lawfull any more to preach the Gospell, then to print bookes in defence of it. So that some are neither affraid, nor ashamed to say, in plaine termes, that they

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must license no bookes against Arminius. Good God, what pittifull times doe we liue in, & how different from former, as I was bold to tell my Lord of London? But I trust your Maiesty will vindicate your honour herein. Gods truth expreſt in Scripture is no changeling. This is that, which wee call the Doctrine of the Church of England, and no other. This hath beene ſealed by the blood of ſo many Martyrs, witneſſed by ſo many Worthies of our Church, for almoſt this foureſcore yeares without intermiſsion, whoſe writings no time ſhall blot out, & ratified by ſo many Acts of Parliament, as not all the Devills in hell, nor all the Arminians on earth, ſhall be able to diſanull it. The Goſpell ſhall flouriſh maugre all oppoſites, even vntill all the ſeven Vialls be poured out, which ſhall be in the vtter deſtruction of Babylon, as is cleare by this Prophecy. In vaine doe they attempt to diſcountenance the truth, by branding & blaſpheming it as Puritanicall, rebellious, & the like. This truth which we profeſſe, makes your Royall Diademe both firme & glorious. Herein we appeale to your owne cleareſt iudgement, whither thoſe who profeſſe themſelues Arminians, or thoſe, whom they reprochfully call Puritans,

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do more honour & maintaine your Kingly Soverainty It is Gods owne Prerogatiue, that he cannot be vniuſt, although hee bee Omnipotent. Princes are called Gods, *but they are not ſo eſſentially. And theirs comes neereſt to Gods Prerogatiue, the greater power they haue over their wills & affections, to do nothing but what is iuſt, according to law and conſcience, the onely rules of all iuſtice. No man ever better defined, or diſtinguiſhed* betwixt a lawfull good King, and an vſurping Tyrant, (*they be his owne words*) *then the moſt iudicious King* Iames, *of bleſſed memory, in his* Baſilicon Doron, *the ſecond part, in the beginning. Alſo in his ſpeech in Parliament*, 1603: *towards the end; & in his* Speech to the Lords and Commons of the Parliament at White Hall, 1609: *towards the beginnmg. And ſuffer me* (*Gratious Soverain*) *to alledge two or three of his Royall Sentences, for the confutation of all Sycophantizing Flatterers, that labour to ſet at odds, & in a moſt perillous oppoſition your Prerogatiue, & Lawes, & ſo conſequently your Royall Perſon, & loyall People.* In theſe our times (*ſaith he*) we are to diſtinguiſh betweene the ſtate of Kings in their firſt Originall, & betweene the ſtate of ſettled Kings and Monarchs, that do at this time governe in civill Kingdomes. *So that his Maieſty having mentioned the Biſhops Sermon*

mon then, wherein he had spoken at large, & in generall of the power of Kings; the King adds this qualification of his owne, saying, If I had beene in his place, &c. I would haue concluded as an English-man, &c. putting so, a difference betweene the generall power of a *King* in Divinity, & the settled, and established State of this Crown and Kingdome. *And a little after:* *In such Kingdomes*, The *King* binds himselfe by a double Oath to the obseruation, of the fundamentall lawes of his Kingdome: Tacitly, as being a King, and so bound to protect as well the People, as the Laws of his Kingdome: and expressely, by his Oath at his Coronation so as every iust King in a settled Kingdome is bound to obserue that paction made to his People by his Lawes, in framing his government agreeable thereunto, according to that paction which God made with *Noah* after the Deluge, &c. *perpetuall & inuiolable.* And therefore a King governing in a settled *K*ingdome, leaues to be a King, and degenerates into a Tyrant, as soone as he leaues off to rule according to his Lawes. Therefore all Kings, that are not Tyrants, or periured, will be glad to bound themselues within the limits of their Lawes; and they that perswade them the

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contrary, are Vipers, and Pests, both against them, and the Common-wealth. *So the most iudicious King. Thus they that would seeme the Kings most intimous & intire friends, by opposing his Power against his well settled Laws, are by King* Iames *his verdict, no better then* Vipers, *&* Pests, *and that both against the* King, and Common-wealth. *Vipers eat through their Mothers Bowells, & Pests destroy & sweepe away all. And the Lord ever remoue far from your Maiesty such Vipers, such Pests. Would they turne the Prerogatiue into a Derogatiue, & the best & most religious King in Christendome into a Tyrant, & one periured? God forbid. But the Lord our God, who hath given vs such a Sonne to sit vpon such a Fathers Throne, established by iustice & mercy, ever keep the Kings heart from being infected by any such Pests. Herein let your Prerogatiue Royall ever most gloriously shine forth in manifesting your Maiesty to be like your selfe, a most righteous & religious King over a free people, in governing them according to your iust Lawes established, and most vnlike to a Tyrant over slaues. Thus your Maiesty so nobly acquitting your Kingly honor to the* Parliament *now assembled, & before all the world; & vindicating your Royall reputation, from all those, whom your Royall Father of blessed memory calls* Vipers and

Pests; *pronouncing a woe to such, saying*, Woe be to him, that divides the Weale of the King from the Weale of the Kingdome, *sith* the hearts and riches of the People, are the Kings greatest Treasure: *what infinite loue doth it win of all your loyall subiects, and what a terrour will it strike into your enemies? This happy Vnion of affections between Prince & People, the Head & the Body, shall make you invincible, & victorious, amiable to your friends, terrible to foes, Honourable with all. Go on therefore in this your Honour, most renowned Soueraine; your zeale to God in maintaining his Truth, in suppressing* Arminian *Heresy, in supplanting all corriuall-Idols, being ioyned with your iust policy, and truely Kingly gouernment of the best people in the world: shall so fasten you to God, and him to you, and your people, that the generations succeeding, shall haue cause to call you blessed, and heauen shall at length welcome you with a crowne of glory; all which is the dayly & dutifull prayer of*

Your Majesties

most faithfull Subiect and Servant,

HENRY BVRTON.

Chap. 15. As a Preface to the 16. Chapter.

THis laſt booke of the holy Bible was purpoſely penned for theſe laſt times, as to forewarne, ſo to fore-arm Gods people againſt the laſt and extremeſt perills. And ſith we of this generation are fallen vpon the extremities of the world, this booke was never more ſeaſonable for any age to be opened, and applied, then for this of ours. And ſo much the rather, becauſe we haue ſurvived to ſee with open eyes the accompliſhment of moſt of the Prophecies of this booke already, ſo that we may more confidently write or ſpeake of the things therein contained, then thoſe that lived in former ages. And ſeeing of all other parts and paſſages of this booke, none are ſo punctuall and pregnant in ſetting forth the preſent times, together with the next immediately foregoing, and that which is imminently to enſue, then theſe two Chapters, the 15. and 16. I haue therefore made ſpeciall choyce to ſpend my beſt meditations vpon them, and that for two principall cauſes. Firſt, for miniſtring conſolation and courage to the deiected and diſconſolate people of God, drooping and hanging downe their head, as if they were the only ſheep appointed for the ſlaughter: and for admonition, or elſe terror to their vowed enemies, or falſe frends,

to bee well adviſed what they goe about, leaſt they bring an old houſe vpon their owne heads, even all the plagues and punishments which in this book are threatned to the vtter confusion and perdition of the great Antichriſt, and all his confederates. It is the saying of that royall and peereleſſe Paraphraſt King *Iames* of happy memory, in his Epiſtle to the Church Militant, before his Paraphraſe. *This booke I esteeme a speciall Canon against the heretical wall of our common adversaries the Papists. And least any should obiect, that this booke is so obscure and allegorique*, (to vſe the words of that royall Pen,) that it is in a manner vnprofitable to be taught or interpreted: his Maieſty eaſily puts it by, ſhewing that this booke of it ſelfe proves how profitable it is for this age, ſeeing it is *the laſt Revelation of Gods will and prophecy, that euer was, or ſhalbe in the world. Being written alſo* (ſaith he) *to comfort men, that might otherwiſe deſpaire, becauſe of the greatneſſe of temptation from the Beaſt, and his followers; and therefore in the viſion of the Vials is declared* (ſaith the King) *what plagues ſhall light vpon the Pope and his followers.* Nor need we be diſmayed with the feare of obſcurity, for the title of the booke is, *The Revelation of Jeſus Chriſt.* Nor needs we thinke it vnprofitable to be read or expounded: for in the very front of the booke is prefixed, *Bleſſed is he that readeth, and they that heare the words of this Prophecy, and keepe thoſe things which are written therein, for the time is at hand.* And if the time were at hand then, how much more now? This booke being written by the laſt ſurviver of all the Apoſtles, and not revealed vnto him, till the laſt of his old age, which was neare vpon the hundreth yeare of Chriſt; nor yet generally revealed vnto the Church, till ſome time after: all arguing, that the principall vſe of this booke was ſpecially reſerved for vs, *vpon whom the ends of the world are come.*

King *Iames* in the Argument of this Booke.

See *Beza* his Preface to the *Reuelation.*

Now to paſſe by all further circumlocutions, or preambles, come we directly to our matter intended: where-

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In the 15. Chapter, verse 1. we haue certaine motiues vnto our better attention to this insuing Prophecy; as first, *Iohns* testimony, *I*, and the evidence of it, *I saw*, the faireſt witnesse: thirdly, the obiect, *a signe*: and what doth more affect mans curiosity, at least, then to see signes. And this *signe in heaven*, seemes to be that, which Christ calleth the *signe of the Sonne of man in heaven*, *Mat.* 24. 30. not only because it appeares after the generall darkening of the Gospell, and the falling or Apostacy of many starres in the Church, ver. 29. but also, because these vialls are the evident fore-runners of the second comming of Christ; as will appeare more fully in this insuing treatise. And fourthly, the place where, *in heaven*, namely in the Church of God, which both in this booke, and throughout the new Testament is vsually vnderstood by heauen, as the kingdome of heaven for the Gospell and ministry thereof in the Church: And this *signe in heaven* may well be taken for the *signe of the Sonne of man*, mentioned *Matth.* 24. as will more and more appeare in the progresse of this Prophecy. Fifthly, this *sign is great and marvellous*; which if we apply to the admirable breaking forth of the Gospell in the beginning of these 7. *Vials*, we cannot but be amased with the marvailous greatnes of it. Sixthly, this signe is more particularly described and set forth vnder 7. *Angells*, who are the Ministers of God in his Church, as Chap. 1. and 2. and 3. of this booke Ministers are *Angells*, as much to say, as Messengers; so that the name of *Angel*, and these 7. too, may a little awaken our attention, and raise the contempruous world to a more high estimation of this sacred Calling of Gods Ministers, lest the disesteeme of their persons may be a stumbling block to

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of though the chiefe substance & summe be comprised in the 16. Chapter, yet finding the 15. to shew the way thereunto, and to bee as a key to open all the Closets thereof, it is requisite that we take this key along with vs.

In the 15. Chapter, verse 1. we haue certaine motiues vnto our better attention to this insuing Prophecy; as first, *Iohns* testimony, *I*; and the evidence of it, *I saw*; the faireſt witnesse: thirdly, the obiect, *a signe*: and what doth more affect mans curiosity, at least, then to see signes. And this *signe in heauen*, seemes to be that, which Christ calleth the *signe of the Sonne of man in heauen*, *Mat.* 24. 30. not only because it appeares after the generall darkening of the Gospell, and the falling or Apostacy of many starres in the Church, ver. 29. but also, because these vialls are the evident fore-runners of the second comming of Christ; as will appeare more fully in this insuing treatise. And fourthly, the place where, *in heauen*, namely in the Church of God, which both in this booke, and throughout the new Testament is vsually vnderstood by heauen, as the kingdome of heauen for the Gospell and ministry thereof in the Church: And this *signe in heauen* may well be taken for the *signe of the Sonne of man*, mentioned *Matth*: 24. as will more and more appeare in the progresse of this Prophecy. Fifthly, this *signe is great and marvellous*; which if we apply to the admirable breaking forth of the Gospell in the beginning of these 7. *Vials*, we cannot but be amased with the marvailous greatnes of it. Sixthly, this signe is more particularly described and set forth vnder 7. *Angells*, who are the Ministers of God in his Church, as Chap. 1. and 2. and 3. of this booke Ministers are *Angells*, as much to say, as Messengers; so that the name of *Angel*, and these 7. too, may a little awaken our attention, and raise the contempruous world to a more high estimation of this sacred Calling of Gods Ministers, lest the disesteeme of their persons may be a stumbling block to

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men to fall fowle vpon a disrespect of the message it selfe. Seventhly, These 7. *Angels* bring with them *the 7. last plagues, because in them is filled vp the wrath of God. Extrema malorum scire*, to know aforehand the last and worst of plagues, is a good remedy against them, if not altogether to prevent, yet at least the better to brooke them.

In the second verse, (saith *Iohn*,) *And I saw as it were a Sea of Glasse mingled with fire, and them that had gotten the victory ouer the Beast, and ouer his Image, and ouer his marke, and ouer the number of his name, stand on the sea of Glasse, having the harpes of God. And* (ver. 3.) *they sing the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvailous are thy workes, Lord God Almighty, iust and true are thy wayes, thou King of Saints: who shall not feare thee O Lord, and glorifie thy name, for thou only art holy; for all Nations shall come & worship before thee, for thy iudgements are made manifest.*

In these words is plainly intimated the estate of the Church of God, when once the 7. *Angels* begin to powre forth the *last plagues*. Therefore they immediately follow vpon the vision of the 7. Angels; vpon whose execution of their message great ioy is brought to the Church of Christ. The glassie Sea mingled with fire is a liuely embleme of this world, whose glory is but as glasse, bright, but brittle, *dum splendet frangitur*; and it is mingled with fire, which signifies the consumption of the wicked world, which as glasse is molten and melted with fire, as *Peter* speaketh (2 *Pet.* 3. 12.) the elements melting with fervent heat. Vpon this molten fiery glassy Sea do stand the servants of God, who are Victors over the *Beast*, and (whereof we read Chap. 13. 15. 16, 17.) *having the harpes of God*, (to wit instruments of praise,) *and they sing the song of Moses, and of the Lambe.* This speach

K. *James* in his Paraphrase.

Exod. 15.

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(as is very frequent in this booke) alludeth and directeth our eyes to that solemne thanksgiving of *Moses* and *Israell* for their miraculous victory over the *Egyptians*, and their deliverance fro the captivity, vpon the banks of the red Sea, resembled here by the glassy Sea mingled with fire, which makes it appeare like the red Sea. That the song of the Lamb is here added, it teacheth vs to apply this to the spirituall deliverance of the Church of God from that spirituall *Egypt*, to wit *Babylon*, and that by the power of Christ the Lamb of God, typed in that Paschall Lamb, at this sprinkling of whose blood, began *Israels* typicall deliverance from their corporall captivity. And for this cause, is this song sung to the glory of *God Almighty*, by whose only power and mercy, we with the whole Church reformed, were delivered from, and are conquerers of the *Beast*, &c. This may put vs in mind by the way, that as we haue a great share in this deliverance and victory over Popery, so to be the more carefull to keep this song of thanksgiving a foot, and take those harpes into our hands, which our forefathers most of them were faine to *hang vp vpon the willowes in Babylon*, and in stead of singing, fate them downe and wept. Nor haue we lesse cause to expresse all thankfulnesse to God for our deliverance from *Babylons* captivity, then *Moses* and *Israel* had for theirs from *Egypt*; ours being no lesse miraculous (if we consider the weake meanes, whereby it was wrought) then that was. For what was one poore *Luther*, and those few that seconded him, to the whole world of Pontificians, & the Papall power, wherewith he was to incounter.

Others vnderstand by this glassy Sea mingled with fire, the pure Christalline word of God, which in the ministry therof is mingled with the fire and efficacie of the Holy Ghost, by the meanes whereof the spirituall *Babylonians* are overthrown, as the *Egyptians* were in the red Sea, which was a type of Baptisme. Let the Reader take his choyce, or rather both, sith both are agreeable to the analogy of the Prophecy.

And if we vnderstand it of the world, we may note alſo, how though Gods ſervants be compaſſed about with flames of fire as it were, ſtanding vpon this glaſſy ſea, yet they do with all their chearfulneſſe ſound forth the praiſe of God in the Goſpell, the Lambes ſong; while Popiſh fire and faggotts haue prevailed no more vpon Gods ſervants, but to inflame them with greater zeale to ſing the ſong of the Lambe.

It followeth (ver. 5.) *And after that, I looked, and behold, the Temple of the Tabernacle of the Teſtimony in heauen was opened.* And (ver. 6.) *the ſeuen Angels came out of the Temple, hauing the ſeauen plagues, cloathed in pure and white Linnen, and hauing their breaſts girt with golden girdles.* And (ver. 7.) *one of the foure Beaſts gaue vnto the ſeauen Angels ſeuen golden Vialls, full of the wrath of God, who liueth for euer and euer.* And (ver. 8.) *the Temple was filled with ſmoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the ſeauen plagues of the ſeauen Angells were fulfilled.*

In theſe words the Holy Ghoſt deſcends more particularly to ſet forth the full equipage and addreſſement of the inſuing Prophecy, and that in a manner full of maieſty. Firſt, the Place, whence the ſeauen Angels come, namely *the Temple of the Tabernacle of the Teſtimony in heauen*, which vpon their going forth, is opened. This ought to be well marked, as pointing vs to the very particular time, wherein theſe *ſeauen Vials* began to be powred out, which is a matter of ſpeciall moment. Now for the meaning; we know that the *Temple* of *Solomon*, and *Tabernacle* of *Moſes*, were both types of Chriſt, and of his Church; but the *Tabernacle* more properly of the Church *Militant*, the *Temple* of the *Triumphant*; here joyned together: [*the Temple of the Tabernacle*

bernacle of Testimony:] to note the Church of Christ *Militant*, whose part is triumphant in the eternall Temple in heaven: or else, to note the heavenly and triumphant-like estate of Christs Church on earth, now vindicated from, and made victorious over the Beast. The opening of this *Temple*, sheweth a more cleare manifestation of the *Testimony of God*, now revealed in the powring out of these Vials, in the Ministry of the Gospel, as we shall see anon. Well, out of this Temple come the *seuen Angels hauing the seven plagues*, being adorned and furnished with all requisite graces & indowments, fitting for so sacred a ministration. They receiue their *seven golden Vials* at the hands of one of the foure *Beasts*. This referres vs to the Fourth Chapter of this booke, which place alludes to the first chapter of *Ezechiels* Prophecie, to the foure *Beasts* there. And it is commonly received of the Auncients, that these foure Beasts were a type of the foure Evangelists.

According to this sense we are to vnderstand that these 7. Angels, the Ministers of the Gospell powering out their Vials, received their Vials, to wit, their authoritie and power from the Gospell of Christ, whereon all our Ministry is grounded. Some vnderstand by these foure *liuing creatures*, or *Beasts*, the ministers of the Gospell, who in all ages deliver and propagate the word of their ministry from hand to hand, to the succeeding ages. Nor wanted there, even before *Luther* euer appeared against the *Pope*, sufficient witnesses in all ages, that opposed the man of sin, and stood vp for the truth. And among many other, famous was that Prophecy of *Iohn Huss*, when he was burned at the Counsell of *Constance*, for witnessing the truth against the Church of *Rome*, (enough by the way to stopp the clamorous mouthes of Papists, who obiect, where was your Religion before *Luther*?) who at the stake vttered these words, *That of the ashes of this Goose* (saith he) *shall rise a Swan, which they should not burne, as they wasted the poore Goose*; adding moreouer,

Canon. Chronic. lib. 5.

moreover, *Post annos centum vos Deo & mihi respondebitis*: after a hundreth yeares, you shall answer God and me. Now in the *Bohemian* tongue, *Huss* signifieth a *Goose*, and *Luther* a *Swan*. And iust a hundred yeares after the end of that Counsell of *Constance*, began *Luther* publikly to preach against the Popes Indulgences. So that here we may note, how *Luther* received his *Vial* as it were from the hand of *John Huss*, a witnes of the Gospell of Christ, and that by a remarkable * Prophecy. And were not *Iohn Wickliffes* works also burned at the same Councell? and two other worthy *Bohemian* Martyrs? And did not *John Wickliffe* our Country-man (by whose meanes the *Bohemians* received the Gospell) instruct his schollar *John Huss* therein, and *Huss* others, as *Zizca*, and so downewards? And was not *Luther* himselfe made Doctor by *Andreas Carolostadius* at *Wittenberge*? Thus we could goe vp by every Century and age all along, even from *Luther* to the Apostles times, to proue the lineall and vninterrupted descent of that Gospell and truth, which we professe; The obstreperous Iesuits knowe it well enough, and might well spare vs that labour, but only least they should be drawne so dry, as to seeme to be able to say nothing for themselues, or against vs. But we build not our doctrines vpon genealogies, but vpon expresse, and authenticall Records of Scriptures, aboue all exception. So that from this booke of Scriptures do these 7 Angels take their seaven *Vials*.

*Sundry others also propheciced of this great reformation of Religion, as *Nic. Cusanus Card. Iob. Lichtenbergius, Ioachim Abbas, Hildegardis, Brigitta, Andreas Prolus, Iohannes Hiltein, qui quidem & annum mutationis assignasse fertur.* See *Abrah. Bucholcerus* his *Chronology, Anno* 1517.

But what is ment by *Vials*? They are vessells bigger then ordinary drinking cupps, such as we call Goblets; some take them to be as bigg as Kettles. But I take it, the Holy Ghost here alludeth to those incense-cups, *Exod.* 23. 29. translated *Phialæ* in the vulgar latine, which were made of pure gold as here. And in chapter 5. 8. is mention of *Vials* full of the odours of the Saints. To which comparing the *Vials* full of plagues here, we may note their two fold use: one, for the benefite of the Church, another, for the punishment of her enemies;

See *Brightman in Cap.* 15. *Apoc.*

mies; as we read of the *Censers*, *Chap.* 8. 3. 4, 5: out of which went first the odours of the Saints prayers, and after that thence were powred forth of the hot coales of the Altar vpon the earth, whereupon insued sundry plagues vpon the wicked. In a word then these 7. Vials, here powred forth, doe signifie nothing else, but the ministry of the Gospell, whereby salvation, the savour of life vnto life is brought to Gods people, but contraly damnation, the savour of death vnto death, even the wrath of God is revealed vpon the *Beast* and his followers, *which withhold the truth in vnrighteousnesse.* This will appeare evidently, in the proper place anon.

It followeth, (ver. 8.) *And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seaven plagues of the seaven Angels were fulfilled.*

This verse propounds a matter very remarkable. The *smoke* here from *Gods glory and power filling the Temple*, alludes to the *Tabernacle* of *Moses*, and *Temple* of *Solomon*, which at their dedication were filled with a visible symbol of Gods presence and glory, *Exod*: 40. 34, 35. and 1 *King*. 8. 10, 11. Here it imports thus much vnto vs, that vpon the powring forth of the Vials, God shalbe present with his Church, in a more conspicuous manner, and manifestation of his glory and power, in the revelation of the mystery of his will, then ordinary, God being now about to magnifie his glory and power in his Church by the ministry of his word in such wise, that it shall be as smoke in the eyes of all the enemies of the truth, so as they shall not be able to endure this glory of God, being so mightily guarded also with his power. The like we read of in *Esa*: 6. where when the Lord was about to giue to *Esay* a commission, together with gifts and graces for Propheticall ministration, he shewed vnto him a vision of his glorious presence, his traine filling the Temple; signifying, the presence of Gods glory and power doth then fill his Church, when

the word of God shines forth in prophecy and preaching. And as it was then vpon the preaching of that Evangelicall Prophet, or Propheticall Evangelist; so is it here vpon the execution of these seven Angels ministration.

And (to note the excellent condition of the Church vpon the first powring out of these Vials) we are to obserue the allusion of this filling the Temple with the glory of Gods presence, to the Dedication both of the Tabernacle of *Moses*, and of the Temple of *Solomon*; at which time both of them were thus filled.) This plainly sheweth, that at the great restauration of the Church of Christ, begun at the first Vials powring out, the Church of Christ shalbe, as it were anew dedicated in a most solemne and magnificent state. An excellent and pregnant Type whereof we haue in that Restauration of the Temple in *Ierusalem*, vpon the *Iewes* returne from the *Babylonian* Captivity; whereupon there was a solemne Dedication of the Temple, the anniversary Feast whereof was kept by that people of God, vnto the very first comming of Christ, the true Temple. Iust so here. The Church of Christ vpon the returne of Gods people from the spirituall *Babylonian* Captivity, is restored, repaired, and anew dedicated, the memoriall whereof shalbe without interruption, solemnly kept of Gods people, vntill the second comming of Christ in his full glory. *And the Temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seaven plagues of the seaven Angels were fulfilled.*

Againe, it is said here, that none might enter into the Temple, till the seaven Plagues of the seaven Angels were fulfilled. Hereby is signified, not that no man can all this while enter into the Church, but that the presence of Gods glory and power shall fill his Church, his Gospell and Truth shall prosper and prevaile, maugre all the malice and might of the enemies, from the first

to the last of these seaven Vials; that is, the Gospell shall flourish, in despite of all the maligners thereof open or secret, vntill Antichrist and his kingdome be ruined, which shalbe at the powring out of the seaventh Vial.

Here then is solid and sweet comfort to all the lovers of the truth, that though they see never so many machinations and attempts, either for strong invading, or subtele vndermining of the truth; yet Gods glory and power will not part from his Temple, nor shall the owle eyed enemy be able to seize vpon it, or to enter into it; but this glory and power of God shall rest and reside in his Church to beautifie and protect it, yea to fill and furnish it with all glorious graces, vntill the wrath of God in these seaven last plagues be emptied vpon the Beast, and his confederate brood, to their vtter confusion.

CHAP. 16.

AND thus having from this Promontory of the 15. Chapter taken a generall survey of the 16. Let vs now descend to a more particular view and search of this seavenfold mystery: And the Mysteries of this booke run much vpon seavens. To omit others, three there are very remarkable, yea coherent and correspondent among themselves: 1. of the *seaven Seales*: 2. of the *seaven Trumpets*: 3. of the *seaven Vials*: in each whereof is laid down the different estates of the Church and her enemies, in their severall ages; the last of the seaven Seales bringing on, and in, the first of the seaven Trumpetts; and the sixth Trumpet inducing the first of the seaven Vials. Such a sweet harmony there is betweene these sacred instruments of the Temple. But we hasten to our present purpose. Yet before we enter vpon the 16. Chapter, let vs take these few instructions by the way, as generall directions to the clearer opening of it. First, that the whole Chapter in generall is mystically, and after a spirituall and Allegoricall maner to

Chap. 5. & 6, & 7.
Chap. 8. & 4. & 10. & 11. 15.

be vnderstood and interpreted all along. Secondly, that if any desire the particular time, when, or where about every particular Viall is powred out, let him obserue in what time they are or were most clearely and fully accomplished, and hee may safely conclude, that then was the speciall time of their powring out. Thirdly, though each Viall haue an orderly and successiue powring out, yet in some degree they haue a certaine rise from the powring out of the first. Fourthly, each Viall once evidently in its owne proper place powred out, it ceaseth not, but runnes along in its strength, vntill the seventh and last plague be powred out, wherein they haue all their full confluence. Fifthly, whatsoever is written in every Viall, is to be vnderstood as a speciall symptome, proper to the time of that Viall. Lastly, that all these seven Plagues light vpon the Church of *Rome*, and her followers mainly.

Ver. 1. *And I heard a great voice out of the Temple, saying to the seuen Angels, Go your wayes, and powre out your Vials of the wrath of God vpon the earth.*

In this first verse is set downe the commission of the seven Angels: It is given by a *great voyce out of the Temple*. This is Christs voice, who governeth and appointeth all things in his Church. And it is a great voice, the matter whereof is of great consequence and importance, and therefore worthy of our greatest and best attention: And who shall not goe, when he saith, *Go your wayes*. So that hence, even from Christs direction doe these seven Angels receiue their charge. They are bid to *powre out their Vials vpon the earth*. The Earth is the generall obiect of these seven last Plagues. By it are meant all those, who are of the earth, earthly minded, earthly affected; opposite to those, whose conversation is in heaven. But more specially are meant here all those of the Church of *Rome*, described in the second

verse, such as haue the marke of the Beast, and worship his Image. And so all the seuen plagues of the seuen Vialls are poured out vpon all Papists expressely: so much of the Commission: Now followeth the execution thereof.

VIALL. 1.

And the first went, and powred out his Viall vpon the Earth, and there fell a noysome and grieuous sore vpon the men, which had the marke of the Beast, and vpon them which worshipped his Image.

The Kingdome of the Beast is the earth, from which he riseth, chap. 13. 11: vpon which the first Viall (and so all the rest) is powred. The consequent effect whereof is, *a noysome and grieuous sore vpon the men, which had the marke of the Beast, and vpon them which worshipped his Image.* The Beast marked are all the Popes sworne votaries and vassalls, which avow and professe themselves to be his speciall creatures, and Cattell; as his Cardinalls, Priests, Friers, and so forth. They that worship the Beasts Image, are all common Papists, high and low, which adore the supreme power and authority of the Pope, even all Emperours, Kings, and States of the world, wherein he beareth the Image of the Imperiall Soveraignty, which was ever resident in the *Roman* Emperours. Hereof read chapter 13, where the first Beast riseth out of the sea, being meant of the *Roman* Empire, which grew from the intestine dissentions of the Nations: the second Beast ariseth from the earth, that is from the peace, plenty, and prosperity of this world: this was the Pope, who erected and invested in himselfe the exact image of the former Beast, assuming all Imperiall power and soveraignty over the world, as once the Emperour had; and so causing all vpon paine of death, to worshippe this Image, that is, to acknowledge, that the Pope hath all plenary power, that hee is exalted aboue all that is called God,

or that is worshipped, to wit, over all Kings and Kesars, and whatsoever is sacred on earth, humane or divine, so verifiyng that Prophecy of the Apostle, 2. *Thessalonians* 2. that the *Pope* is that very *MAN* of sinne, that sonne of perdition, that great ANTICHRIST. Thus we see who they bee, vpon whom the pouring out of this first *Viall* hath its proper operation & effect; which is, there fell vpon them a noysome and grievous sore? What may this meane? Where or when shall we see such scabs and sores vpon the Papists, as fell vpon the *Ægyptians*, when *Moses* scattered about the Ashes? To which yet this *Viall* poured forth hath speciall allusion.

In the *Ægyptian* plague none of them escaped, no not the Magitians and Priests. But as they, who are here plagued, are of the spirituall *Ægypt* (as *Rome* is compared, Chap. 11.) so we are to vnderstand this, not of a corporall, but of a spirituall sore; and that either in doctrine, or life. So that in a word, the pouring out of this first *Viall*, is the first breaking out of the Gospell in a glorious maner, whereby the grievous and noysome sores of the Church of *Rome* and her followers, both in life and doctrine, come to be discovered, so as they become noysome and greivous not only to the world, but even to the patients themselues, who now, like a galled beast, grow very impatient, fling and turne, as beeing made sensible of them against their wills. When came this to passe especially? When? Aske not me; do but compare the time of *Martine Luther*, and the state of the Church of *Rome* thereupon, with the pouring out of this *Viall*, and the consequent sore that fell by way of discovery, vpon the *Beast*-marked, and his Image worshipers; and you will easily conclude, both how and when this was fulfilled. Was it not a grievous sore, that *Luther* first fell fowle vpon, namely, papall Indulgences, selling of pardons for all kinde of sinnes, to those that would giue most? Thus began the first *Viall* to be poured out, while hereupon *Luther* was stirred vp by a

mighty Divine providence to begin to display the Gospell more and more, by the light whereof was said to fall vpon all Papists a noysome and greivous sore; not because that Church was not formerly deepely affected & infected therewith: but because it began vpon the preaching of the Gospell to be discovered, which before in a great measure lay hid, being covered with thick darkenesse: It being the propertie of the word of God, the more it is opened, the more to discover all kinde of sins, the sores of the soule and conscience. Till this light brake forth in *Luthers* time, all *Romes* Ecclesiasticke body, though full of sores, yet was sensually secure, and senseleſſe of them; and though conscious of them in some measure, yet she cared the lesse, while the world could not so easily note them. But now all comes to light. Whereupon *Rome* was so vexed, and even Christian Princes so offended with her vlcerousnesse, that the world began to cry out for reformation. The *Pope* flings out his terrible thunder-bolts against *Luther*, and other Preachers of Reformation. When this would not doe; he descends to a willingnes, that though against his will, to haue his *Germaine* Cleargy reformed, farre enough off from *Rome*; at the least wise to begin a *Minoritis*, but not a *Maioritis*, as the Emperor *Sigismund* pleaded at the Councell of *Constance*; vpon which difference, the Reformation brake off, not finding where to begin. Still a generall Councell was urged, both by *Luther* and the *Germaine* Princes, together with the Emperor. The *Pope* vseth all pretences and shifts to put it off. Aboue twenty yeares passe over the heads of foure *Popes* successiuely, and vpon the fifth, from the first appeale to a generall Councell, till it came to be summoned and settled vpon. Nor was Pope *Paul* the 3. wanting for his part to invent shifts to delay it: who being as artificiall a dissembler, as his Predecessour, pretends a great desire to reforme his owne Pontificall Court; and (to prevent the trouble of the Councell, by anticipation)

Hist. Concil. Trid.

tion) he exhorts his Cardinalls to begin the reformation at themselues first. A faire hope. But it is noted by the author of the history of the Councell of *Trent*, that for this purpose he appointed three Cardinalls, neither the most religious, nor the quickest for dispatch, but very slow and deliberate. But not to hold the world too long in suspence, in the expectation of this solemne reformation, he blasts it in the very budd. For *Alexander Farnesius* his nephew of his base sonne *Petrus Aloisius* & *Guido Ascanius Fran. Forza*, another Nephew of his base daughter *Constantia*, the one sixtene yeares of age, the other 14, two tall striplings, I wis, his fatherhood creates for Cardinals; answering those that obiected their tender yeares, that himselfe, now in his decrepite age, would easily recompense in his olde yeares, what was therein wanting to them. And so to this goodly issue, came all this solemne Reformation. But perforce at length all is devolved vpon the Councell of *Trent*, an Assembly of many learned Doctors, sufficient, if any, to invent some *salue* for *Babylons sores*. And they say pretily to it; for in that Councell you shall find no lesse then eleven or twelue very solemne and formall *Decrees de Reformatione*: And when all is done, nothing is Reformed. Thus is verified that of the Prophet *Ieremy*, *We would haue cured* Babylon, *but shee* * *would not be cured*. Nay, to shew her case is desperate, that Councell comes with her *Index expurgatorius*, wherewith to expunge and purge out all such bookes, as either descry the nature of her diseases, or prescribe remedies for the same. Thus to this day, from the time of *Luther*, we see grievous sores stick close to that whole Pontifician body. Although the corruptions of the Church of *Rome*, were not altogether vndiscovered before *Luthers* time; God still raising vp some from time to time, to cry out against *Babylon*, as *Iohn Wickliffe* in his workes writt against her manifold errors and abuses, for which they merited the fire at the Councell of *Constance*: but they never

Ier. 51. 9.

* An item by the way to all those that liuing vnder the Gospell, & yet refuse to haue their sores cured by it, which preacheth Christ who hath healing vnder his wings that such are to be reputed no better, but as the corrupt limbs of the Beast.

never came so to be ransacked and ript up, as by *Luther*, and since his time. He began to search their sores to the quick, and laide them open with a witnes, that it is impossible so much as ever to drawe the least skin over them, to hide or cover them, much lesse to cure them.

As for the bodily sores, which fell vpon those of the Church of *Rome*, vpon the pouring forth of this first *Viall*, I list not to touch them. *Erasmus* complaineth of *Luther* for two things, that he touched too much the *Bishops Myters*, and the *Monks* bellyes. And surely a grievous sore fell vpon many of them in this kind; many a *Bishop* lost his *Miter*, and many a *Monks* fatt belly began now to pinch for it. Nor are we willing to touch those *Cardinals* sore backs, being beaten and pitifully vsed vp and downe the streets of *Rome* by the *Caesarean* souldiers, who then had surprised it, while their * head was beating his braines how to get out of prison, where he was now pent; and all this done, within the time of the powring out of this Vial. I list not (I say) bee a naile in such sores. Enough is said to cleare the powring out the first Viall, both when, and how, by whom, and vpon whom it began to be poured.

* *Clement.* 7.

The second Viall powred out out.

And the second Angell poured out his Viall vpon the Sea, and it became as the blood of a dead man, and every living soule died in the Sea.

As in the former Viall we haue seene *Romes* spirituall sores; so here we are to search for spirituall seas. It is vsuall in Scripture, (to which for interpretation this Prophecy all along sends vs) to shadow out the doctrins of the word of God by *waters*. As *Eze.* 47.3.4,5. *The waters of the Sanctuary by degrees became a huge Ocean. Esay* applies

and expounds it, Chapter 11. 9. speaking of the light of the Gospell in Christs time, he sayth, *The earth shall be full of the knowledge of the Lord, as the waters couer the Sea.* So *Abac*: 2. 14. And *Esay* 55. 1. In *Exod.* 15. *Yee haue* 12. *fountaines*, typing the doctrine of the 12. *Patriarchs*, and 12. Apostles. Now as seas are in the good part taken for the doctrines of Christ in the forecited places; so here, in the evill part, for the corrupt doctrines of Antichrist. At the blast of the second Trumpet, the third part of the sea is turned into blood: here the whole Sea. Which notes the difference betweene the state of *Romes* doctrines before the Councell of *Trent*, while as yet they were in their growing, and as now they became, in, and after the Councell of *Trent*. Before the Councell of *Trent* there was some fresh water to be found in the doctrines of that Church, some truth, some meanes of salvation left, for those that could search and find it out, and follow it, seperating the fresh and cleare water of truth from the blood of her abominable idolatries, and other impious doctrines, while as yet the rule of faith, to wit, the Scriptures, remained intire: but in and after the Councell of *Trent*, wherein the Rule of faith is altered, humane Traditions and inventions comming in for an equall share with the Scriptures, and shouldering them for the wall, and driving them into the very Kennell, now the Sea is turned altogether into blood. In this Councell the whole doctrine of the Gospell is turned vpside downe. The iustifying and saving faith is vtterly excluded, abandoned, and accursed. Iustification by workes takes place. The Masse, a new, propitiatory, vnbloody sacrifice for all sinnes, for quicke and dead, foysted in for Christs onely sacrifice once made, yea humane satisfactions in stead thereof. All Idolatries are ratified. The Sacramentall Cup, the liuely resemblance of Christs blood shed for our sinnes, (without which is no redemption, no life in vs) is for ever most sacrilegiously cut off from Christs

sacred

sacred institution. No man must read the Scriptures, but the sworne vassalls; and that according to the sense of the Church of *Rome*, whose Oracle is the Popes breast, and that variable, as may best sute to the present occasion, and commodity of that Church. The vulgar Latine Translation, though in comparison but a blundered streame, is preferred before the pure originall fountains the Hebrew and Greeke; though it containe many absurdities and falsities, which may not be corrected. The *Index Expurgatorius*, established in that Councell, is to quench all truth. Therein mans free will is established, and Gods free grace abolished: Predestination and Election vndermined, and overthrowne. And the like. Thus is that Sea altogether blood, yea *as the blood of a dead man*, corrupt, filthy gore, whereof every living soule in that Sea dieth. So that vpon the powring out of the second Viall vpon the Sea of *Romes* doctrines, concluded vpon in the Councell of *Trent*, they are become altogether mortall and deadly, bainefull to the soule, yea whereof every living soule in that Church dieth. This began euidently to appeare by the Learned *Chemnitius* his *Examen*, and other learned Ministers of the Gospell since that time; by whose preaching and writings, and opening of the word of God, that Church is convinced to be now altogether Apostaticall, as King *James* calls her. For in that Councell she hath altogether denied the faith, and that with *Anathema*, so as she is become worse then an Infidell, vtterly excluded from all communion with Christ; for without the true and saving faith in Christ, no vnion with him, and so no communion. No salvation then henceforth, (I still meane (and note it well) from the Councel of *Trent*, and downward hitherto) no salvation in the Church of *Rome*; every living soule therein dieth. The Sea of hir doctrines is become like the *Asphaltite*, or *Mare mortuum*, or dead Sea, wherein every living creature dieth. This is then another of the spirituall *Egypt* plagues.

So that this second Viall was not powred out, till the Councell of *Trent*, not before. The Councell of *Trent* putting a maine bounder and odde, betweene the state of the Church of *Rome* before and after it.

Before the Councell of *Trent*, there was some fresh-water for our fore-fathers, to refresh their leane and languishing soules, and to waft them to heaven, while as yet the rule of faith remained intire, and the faith of Christ was not vtterly destroyed and cashered: but after that Councell, all is turned into blood, yea as the blood of a dead man, nor a drop of fresh-water to be looked for, but a dead lake of most abominable corruption, and stinking putrifaction.

Let them therefore no more obiect to vs our forefathers, what became of them before the Reformation. Surely if any thing but good befell them, they might thanke the Church of *Rome* for it; if they perished, it was through the blood they sucked from that Strumpetts breasts. Nor are we answerable or accountable for the salvation of our fore-fathers. If they were led by dumb idolls, If they perished in the Religion of Popery, therefore must we? Doth not the iealous God visit the iniquities of the idolatrous fathers vpon the children, to the third and fourth generation of them that hate him? But blessed be God, who hath long agoe pulled vs out of that bloody Sea, wherein they were plunged. Yea blessed be God, who before the Councell of *Trent*, before that Sea was altogether turned into bainfull blood, God provided a remedy for them and vs; one Vial was powred out by the preaching of the Gospell, to giue men warning to fly from *Romes* plague sores. And fifteene yeares before the conclusion of that wicked Councell was the pure fountaine of the Gospell restored in *England* in King *Edward* the sixt his dayes, and foure or fiue yeares before the end of it, the Gospell was reestablished in the blessed reigne of the ieue-

renowned

renowned Queene *Elizabeth*. Never twitt vs then with our fore-fathers; we hope, that before the Councell of *Trent* God provided for them some freshwater, as he did for the *Israelites* in *Ægypt*, while the cursed *Ægyptians* had nothing but bloody waters to drinke.

But in the meane time, O all yee Papists, weepe not, take not care so much for our forefathers, as for your owne soules. You are as poore fishes inclosed in the dead Sea, in the Sea of *Romes* doctrines, where you drinke in nothing, but as the blood of a dead man, whereof every living soule that drinketh thereof, dyeth. Your case now is desperate, infinitely worse then that of our fore-fathers before the Councell of *Trent*. Oh that you had so much life left, yea some dropp of humane sense and reason, as to perceiue your ruefull condition. That you perceiue it not, is it not a cleare proofe of this Prophecy, that every living soule in that Sea dieth? Are not those dead fishes, that discerne not betweene stinking blood and fresh water, yea betweene the brackish Sea, and the sweet Rivers? But I wonder most, how you, living in this Church of *England*, where the fresh Rivers of life doe flow, that ever you would preferre the bloody Sea of *Rome* before them. But I reade of the *Mare mortuum*, or dead Sea of *Sodome*, that if a Lanterne, without a light in it, be cast vpon it, it by and by sinketh downe, and is seene no more: but a Lanterne with a light in it, fleeteth aboue, and sinketh not. How true this is, I dispute not: But I am sure it is the liuely Embleme of a Papist, who hath put out the light of his reason and vnderstanding, or of the foolish Virgin, who hath a Lampe without Oyle, much more without light: You reiecting the Gospell, there is no light in you, and so it is no marvaile, if cast vpon the *Asphaltite* of *Romes* corrupt and bloody doctrines, (which Citty is called spiritually *Sodome*, Chapter 11. 8.) you sinke ouer head and eares, and drinke your bane.

Isidor. li. 13. ca. 3. de Locu & Stagnis. Barthol. de Proprietat. lib. 13. cap. 13.

Whereas if you did but nourish the light of reason and of Gods word in your soules, you should never sinke into the dead lake, being sustained by the heavenly light. This is that light, which preserveth Gods elect fishes from the mortall and mortiferous Sea of *Rome*; whereon though perforce they be cast, yet are they not swallowed vp of it?

But you will obiect, or some for you, Is there no salvation, no spirituall life to be found in the Sea of *Romes* doctrines? No salvation within the verge and bosome of that Church?

For answere, ye may beelive the Scripture here. It plainly saith, that that Sea is become as the blood of a dead man; so that every living soule therein dieth. And what is more plaine, then that the Church of *Rome* according to the conclusions and Canons of *Trent*, is this bloody corrupt seat? They haue expressely denied the faith, they haue excluded the word of God as the onely rule of faith, (as we haue shewed:) and what salvation then is left in that Church? God forbid, you will saye God forbid? But that will not serue the turne. You must come out of *Babylon* (as the Scripture exhorts you) that ye be not partakers of hir sinnes and punishments. The Iesuites indeed are clamarous in your eares, No salvation out of the Church. And herewith they dazle your eyes, while you want iudgment to put a difference betweene the Church of Christ, and the now Church of *Rome*. Out of the Church of Christ there is no salvation. That is most true. But the Church of *Rome* is now no true Church of Christ. Why so? She denieth the faith of Christ: she denieth salvation and iustification by the faith of Christ.

Now that Church, which denieth the only meanes of salvation by Christ, is no true Church of Christ, but such, as wherein salvation is not to be expected.

But the Church of Rome *denieth the only meanes of salvation by Christ, yea accurseth it, to wit, the iustifying & and saving faith of Christ.*

Therefore

Therefore the Church of Rome *is no true Church of Christ, but such as wherein no salvation is to bee expected.*

But you obiect againe; As for vs, we doe not know, or are acquainted with the particular doctrines of the Councell of *Trent*, we are not learned to define, or distinguish betweene Faith & Faith, it sufficeth vs to beleeue, as the Church beleiveth: and if we erre through ignorance, we hope that will not altogether preiudice or hinder our salvation. And some of the Church of *England*, and those no small ones, haue said, that they doe not deny salvation at least, to some ignorant silly soules, whose humble, peaceable obedience makes them safe among any part of men, that professe the foundation, *Christ*.

Answ. You beleeue you wot not what, & yet you hope, that will not hinder your salvation. But you beleeue as the Church beleeueth. You meane, as the Church of *Rome* believeth. Well. And the Church of *Rome* tells you in her Councell of *Trent*, that *she beleeueth no otherwise, she admitteth of no other faith, then that which the Deuils and damned in Hellhaue.* If any dare deny this, he will but bewray his shameleſſe ignorance in this point. But being ignorant, silly soules, whose humble peaceable condition makes them safe among any part of men, that professe the foundation *Christ*, are they not in the state of salvation? This indeed may seeme a good indulgent Doctrine to nuzzle silly Papists in their ignorance, and blind religion, while they cary themselues like humble and peaceable men. But they professe the foundation *Christ*. What is it generally to professe *Christ* and particularly to haue no interest in him? What is it to professe the foundation, and not to be built vpon it? And who can be built vpon *Christ*, but he that hath a liuely faith in *Christ*? To beleeue as the Church of *Rome* beleeueth, is only to haue a generall historicall faith, that Christ is the Redeemer of mankind, the Saviour of

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the world. Thus farre the very Devils belieue. But that Church forbiddeth any man to believe in particular, that Christ is his Redeemer, his Saviour; that hee is iustified from his sinnes by Christ alone, and that his sins are forgiven onely for his name sake. This no Devill can belieue, no Papists may belieue vpon paine of *Anathema*, and damnation. Therefore though they professe the foundation *Christ*, in the generall, yet wanting a speciall faith in Christ to apply his merits for the remission of their owne sinnes in particular, how are they safe in any part of men professing the foundation, *Christ*? May a man then bee saved, nay is he safe, to witt actually saved, living in any part of men professing the foundation, *Christ*? No matter then, what religion a man be off, so in generall it professe the foundation, *Christ*, and a man be humble and peaceable, though a silly ignorant. Thus all Hereticks are in the state of salvation, if humble and peaceable men; for they hold commonly and generally the foundation, *Christ*. But know, O all ye silly ignorant Papists, that living here, where the Gospell, the only meanes of saving knowledge, and of saving faith is preached, all your silly ignorance, all your pretended humble peaceablenesse shall never saue your soules, but shall aggravate your condemnation so much the more, by how much you contemne the living fountaines of salvation, and chuse to your selues to drinke in the bainfull Doctrines of that bloody Sea of *Rome*. Indeed those silly ignorants that liue in *Spayne*, *Italy*, and so forth, where the Inquision restraines them from the meanes of better knowledge, may haue some plea for their ignorance; and God may shew mercy vpon their silly soules; but for you that are *English* Papists, and pretend ignorance, the more you goe about to excuse your ignerance, the more you accuse and condemne your pride and arrogance, that can so scorne and villifie the pretious word of God, which while you doe, it makes your damnati-

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on but of measure damnable. And while you contemne the Gospell, how can you be either humble, or peaceable? for it is the Gospell of grace and peace, which who so reiecteth, is a proud and factious heretick.

But another of you obiecteth: What doe you tell vs of the Councell of *Trent*? What though it be like such a Sea, as ye tell of, all like the blood of a dead man, in which every living soule dyeth? But wee here in *England* do not come to drinke in that blood; we haue our Ghostly Fathers, who broach and bring to vs, no such drinke, as you talke of, but such as carrieth good reason with it to be wholesome for the soule.

Answ. It is indeed an obseruation of *Dr. Sheldon*, once a Seminary Priest, but now a worthy Convert, and learned Minister of the Church of *England*, that the subtle Priests and Iesuits in *England*, having to deale with people, not so ignorant, as in forraine parts, where the Gospell is wanting, but such as haue heard at least in some measure of the grosnesse of Popery, as of their Image worship, the robbing of the cup from the people in the *Eucharist*, and the like: doe therefore tenderly and warily attemper their Doctrines to their Disciples among vs; vntill such time, as they be growne to haue more strong stomacks, to be able to take downe and digest the grossest meate, without any curious dressing. As a gentlewoman, obiecting to a Iesuite their taking away of the Cup in the Sacrament, as a grieuous Sacriledge, he told her plainely, that their Church was belyed, they did it not, for proofe at the Sacrament, he ministers to her the Cup. She tells her Minister of it; who perceiving the Iesuits iugling, told her, it was certainely a *Cup* vnconsecrated, that hee gaue her. Whereupon hee pressing the Priest about it, he was forced to confesse the truth, that indeed it was so. Thus can these Ghostly fathers play fast and loose with their credulous disciples, that must take all their sayings vpon trust. Thus *Romes* Fishers show the silly fish at first, nothing

Dr. *Sheldon* in his Miracles of Antichrist. ch 8. toward the end.

but the baite, till they haue gotten her fast vpon the hooke. But what kind of holy water all Papists may expect from their Ghostly Fathers, the pouring out of the Third and 4. *Viall* will plainely declare.

But before we proceed to the third Viall, for the fuller confirmation of what hath beene said of the state of the Church of *Rome*, whose Sea of doctrines is all turned into mortall blood, in this second Viall: it will be very requisite here to discusse one question. Whether the Church of *Rome* be either a true Church, or a true visible Church. A Question of so much the greater moment, by how much some by their no small authority, and no lesse renowned opinion in the Church, doe so sway the ballance on that side, that many ill affected, and of the adverse party, taking the advantage, are apt to catch the word out of their mouth, and to say, as they, *Thy Brother Benhadad, Thy Mother Church of Rome*. Which advantage how perilous it is in these lukewarme, indifferent, neutralizing dayes, is not hard to determine. And Popery hath learned to get over the stile againe fast enough, without our helpe. And though it were true, that the Church of *Rome* were a true Church, yet the countenancing or pressing of it in these times might very well to be spared. But why then (say they) do others cry down the Church of *Rome* for no true Church at all? Surely this were a fault, if it were an vntruth. For, giue the Divell his due as wee say. It is good therefore that all men be well advised in this point, in speaking of the Church of *Rome Pro* or *Contra*, as a true Church, or no; it being a matter not to be maintained by finesse of wit, or quaint rhetoricall discourse, but vpon sound ground, and substantiall demonstration.

Now for the more cleare and full, yet briefe discussion of the point, it shall suffice onely to answer such Arguments as are vsed for it; whereupon the positiue truth will easily be concluded: wherein I must crave pardon, having to deale in so waighty a cause, and with such

mighty Authors, as haue already *tanquam è Cathedra* definedit. But God forbid, that the Triall of Truth should depend vpon the opinion of any mans person, though never so great, or esteemed in the opinion of the learned. *My brethren*, (saith Saint *Iames*) *haue not the faith of our Lord Iesus Christ, the Lord of glory, with respect of persons.* And, as Saint *Augustine* against *Maximinus* an *Arrian Bishop*, said, *Nec tu mihi Ariminense, nec ego tibi Nicenum Concilium obiciam, cum ego illi, tuq; isti non deinearis: sed Scripturis testibus communibus agamus, res cum re, causa cum causa, ratio cum ratione concertet. Neither doe thou obiect to me the Councell of Ariminum, nor will I obiect the Nicene vnto thee, seeing neither I am bound to the one, nor thou to the other: but let the Scriptures be common witnesses or vmpires to vs both, let thing with thing, cause with cause, reason with reason plead.* Nor let any man here impute presumption to the weaknesse or vnworthinesse of my person, as though I tooke a pride to bee meddling with such high matters, and wherein great ones are interessed. Alas, God knowes I take so little pride herein, that my heart is even torne in sunder, to see the ruefull rents of the Church of God, and the Truth so opposed, so oppressed. And when Gods glory suffers, pardon me, if I professe my selfe a poore *Defendant*. Yea my Profession, not onely as a Christian, but much more as a Minister of the Gospell binds mee to it. And I know, that God regardeth no mans person. And as the Proverbe is, *Cucullus non facit Monachum*. And were it not a matter so nearely concerning the Glory of God, and the salvation of mens soules, I had farre rather sit me downe in safe and sweet silence, wherein I should haue the more opportunity to pray for the peace of *Ierusalem*, then any way stand vp to contend. But it is Gods quarrell, and that, against *Babylon*. Peace is beautifull indeede, but there is a, *What peace?* In which regard, Christ the Prince of Peace said, *I came not to send peace into the earth, but a sword.* As faire as

Peace is; wee must not make an Idoll of it. Wee must keepe Christs Peace. And in these perillous dayes, it being almost as dangerous to bee ignorant of the *Mystery of Iniquity*, (sith it is the next way to be led into it) as of the *Mystery of Godlinesse*: (and hee that is ignorant in the former, may well suspect his knowledge in the latter:) let no man thinke it labour superfluous, or presumptuous, to search out the true Mystery of Popery. But (I say) in this place a kind of Necessity hath imposed this taske vpon me.

Now the first maine Argument, which would conclude the Church of *Rome* to be a true Church, is, because (say they) *A man in that Church may bee saved. For, Out of the Church no salvation*: Therefore the Church of *Rome* must bee a *true Church*. But who are they that may be saved in the Church of *Rome*? My Author expresseth, *An honest ignorant Papist*; or, *some ignorant silly soules, &c.* Yea and this is delivered in the name of our Church, or at least, of all those, that being affected to the Church of *Rome* in some good measure, would seeme to be the Church of *England*. Take we the Authors words: *We acknowledge, an honest ignorant Papist may be saved. And, we have not so learned Christ, as to deny salvation to some ignorant silly soules, whose humble peaceable obedience makes them safe among any part of men, that professe the foundation Christ.*

Answere. This makes well for Popish Ignorance, when all failes. This also giues liberty to any religion, so it professe the foundation Christ, that therein a man may be saved. And surely if a *silly, ignorant*, idolatrous Papist may in this his religion bee saved, in what religion may not any *silly, ignorant soule* find salvation?

But here two Questions would be resolved. 1. *Whether any Papist, by his religion may be saved.*

For resolution, the Author rankes all Papists into two sorts, either *Learned*, or *silly Ignorants*: for the

Learned

Learned he confesseth, it is very hard for them to bee saved: but if ignorant, more easie. So then if a Papist be saved, he may thanke his ignorance. And indeede the Doctrine of Popery, conferring nothing to a mans salvation, but altogether against it, it is safest to be ignorant of that religion. But Christ the Foundation is there professed. Well. But how will Popish ignorance teach a man to bee saved by Christ? *Faith comes by hearing.* And without faith, no salvation by Christ. But all Papists, though never so silly, yet are taught this lesson at their fingers ends, even to hate and abhorre the Preaching of the word of God, whereby they should believe in Christ. They call it *Heresie.* How then is it possible for such to bee saved, bee they never so *humble* and *peaceable men*? Or as if a Papist, though never so simple, could be humble. There can be no greater pride, then that which hee takes in his ignorance: (as his Ghostly Fathers teach him,) preferring it before all the knowledge of Christ. And can he be peaceable, whose chiefe Article of his Creed is, to believe and hold the Pope to bee supreme over all Kings and Princes, whom he must rather obey, then them? This is the *Beasts marke*, which who so receiveth, (saith the Holy Ghost) *shall drinke of the wine of the wrath of God.* No Papist then, as a Papist, can be saved. And of *Babylon*, (saith God) *Come out of her my people, least yee be partakers of her sinnes. Babylon* is the Dominion and Religion of the Beast, of Antichrist. Nothing then therein to bee expected, but the punishment of *Babells* sinnes. Revel. 14:9.

Revel. 18.

The second Question: May not a simple Papist, misled by education, or long custome, or over-valuing the soverainty of the *Roman* Church, and so in the simplicity of his heart imbracing them, finde mercy at Gods hand, by a generall repentance, and faith in the merit of Christ, attended with charity and other vertues?

In the same booke. pag. 72. It is the saying of another Author, like to the former, in the same booke.

Answ. Here the state of the former question is quite altered. By faith and repentance, no doubt, not onely an ignorant, silly idolatrous *Papist*, *professing the foundation Christ*, but even an *Infidell*, *Turke*, or *Iew*, opposing Christ, (though no such Idolaters, as Papists be) may find mercy at Gods hand, and so be saved. But withall, this ignorant silly Papist believing and repenting, must necessarily thereupon repent him of all his Idolatries, as well as of all his other sinnes. *Yes*, (saith the Author) *by a generall repentance and faith.* What a strange doctrine is this for a learned Doctor (and more then so) of the Church of *England* to teach? Doth he not deserve to be the Popes white sonne for it? Surely *Bellarmine* himselfe with the whole rabble of Pontificians could say no more, but when they haue done all, shuffle salvation in the pack of a generall repentance and faith; as * *Bellarmins*, *Tutissimum est &c.* But doth this generall repentance include Idolatry, with all Popish Trumpery, as things to be repented of? If nor, such Repentance shall never bring him to salvation. But if it do include them, then by faith in Christs meritts he comes to bee saved, not as a Papist, but as a true believer, renouncing Popery. And then no Godamercy to his Popery, or to his *silly ignorance.*

* Bellar. de Iustificatione, li. 5. ca 7. *Propter incertitudinē propriæ iustitiæ, & periculum inanis gloriæ, tutissimū est fiduciam totā in sola Dei Misericordia, & benignitate repenere. By reason of the incertainty of our owne righteousnes, & the peril of vain glory, it is most safe to put a mās whole confidence in the sole mercy & favour of God.* Yet bee qualifies this sentence, saying *Not as though wee were not to trust to our good works, as if they were not our true righteousnesse, or were not able to sustaine & undergo the iudgement of God, &c.*

My conclusion is (to be briefe) *No Papist, as a Papist; whether learned or ignorant, can be saued.* My reason is, because Popery denyeth the *saving Faith* of Christ, as in the *Councell of Trent.* Againe, they want the meanes of Faith, as the Preaching of the Gospell. Therefore Ordinarily they are not within the compasse or verge of salvation. If they bee saved then, while they abide in the midst of Babilon, it must be extraordinarliy, by Gods speciall mercy, and worke of his spirit, which indeed is not tyed necessarily to the meanes, though ordinarily it be. This Spirit then working saving Faith in the soule (without which faith no salvation) this is such a Faith, as the Church of *Rome* disclaimeth, abandoneth

doneth, accurseth. Therefore such a one is saved, not as a Papist, but one so beleiving, as he is accursed, and by *Anathema* shut out of the Church of *Rome*, and that by the solemne and definitiue sentence of the Councell of *Trent*. If then, by the peremptory doctrine of *Trent*, or of the Church of *Rome*, no Papist, as a Papist, can be saved: If the Church of *Rome* cannot yeld salvation to any in it, but altogether denyeth, yea accurseth the very meanes: it followeth as a conclusion vndeniable, that, *the Church of Rome is no true visible Church of Christ*. For only in the Church of *Christ* is salvation to bee found.

But sayes some, this is a hard sentence. Yea and our first Authour for one, *It is malicious and rash*. Is it malicious and rash, or vncharitable to speake the truth? Why should any learned man be so wedded to his charitie, as to divorce himselfe from sound judgement, and right reason in any thing? Or, as though that could be right charity, which is not guided by true iudgement. Yea such charitie, as calleth evill good, hath but a woefull reward.

But others, would not haue it denyed, that *the Church of Rome is a true visible Church, though not a true beleeuing Church*. What if we should deny this, that *the Church of Rome is a true visible Church*? Must we at the first dash be censured as *men transported with zeale, out of a detestation of the Church of Rome, as if it were all error, no Church, as effecting nothing more, then an vtter opposition to their doctrine and Ceremony, because theirs*? *Because theirs*? That's not it: but because *wholly Antichristian*, therefore wee detest the *Whore*. And for my part, I had rather some fire-sparkling *zeale*, yet, guided with right iudgement, should even *transport* me with a *detestation* of the Church of *Rome*, as a false Church: then that I wot not what *charity* without *zeale*, without sound judgement, should so farre possesse me, as to acknowledge the Church of *Rome* for a true Church, yea or yet for a true, or truely visi-

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ble Church. And yet, vnder correction, I see no such difference betweene these two, but that if we yeeld the Church of *Rome* to be a true, or truely visible Church; we may as well call it a true Church. For how can wee call that a true Church, which is not truely visible? And if a Church be truely visible, what letts, that it should not be a true Church of God, at least in mans iudgement? For that which demonstrates it a true or truely visible Church, must also evince it to be a true Church. As also the same author calls the Church of *Rome a true Church*, as well as, *a true visible Church.*

But let it be tryed, whether *zeale* in denying, or *charitie* in affirming the Church of *Rome* to bee a true Church, or a true, or truely visible Church, haue more reason on their side. First, I proue the Church of *Rome* to bee no true, or truely visible Church. A true visible Church hath the true markes of a true visible Church: But the Church of *Rome* hath not the true markes of a true visible Church: Therefore the Church of *Rome* is no true visible Church. The maior is vndeniable, for a visible Church is not possibly knowne, but by the proper markes of visibilitie. The Minor I proue from *Romes* owne confession, and the doctrine of the Church of *England* compared together. For the doctrine of our Church (if the *Homilies* containe any part of it) in the second part of the *Homily for Whitsonday*, after the definition of the true Church of *Christ*, these words are added: *The true Church of Christ hath alwayes three notes or markes, whereby it is knowne Pure and sound Doctrine: the Sacraments ministred according to Christs holy Institution: and the right vse of Ecclesiasticall Discipline.* And it is inferred thereupon. *Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is presently, and hath ben for the space of nine hundred yeares & odd: you shall well perceiue the state thereof to be so farre wide from the nature of the true Church, that nothing can be more, &c.* But now the three markes or notes of a

true

true visible Church, *Bellarmine* the mouth of the Church of Rome, expressely disclaimeth as proper markes of the Church (improper indeed for the Church of Rome) and therefore he allowes them not so much as the place of a cypher among all his 15 *Markes* or *Notes of the Church*. Therefore, seeing the Church of Rome disclaimes those notes of a true visible Church, which our Church acknowledgeth as necessary and proper to know the tru Church by: why should any, much lesse an *Antistes* of the Church of *England*, affirme the Church of *Rome* to be a true visible Church. But can *Bellarmine* shew it to be a true visible Church, by all his 15 notes? Surely when he hath done all, hee is faine to confesse, that all these markes cannot yet demonstrate, or make it evidently true, that it is the true Church of God, but only evidently credible. If the Church of *Rome* then cannot demonstrate it selfe to be a true Church (and no maruell, sith it wants the right demonstratiue markes) why should we take the paines, or be so officious, as to pin a true visible Church upon her sleeue? Nay if we go to their Baptisme, the only Relique, esteemed of some sufficient to marke *Rome* for a true Church: yet even that, by Romes owne Doctrine and confession, will not proue so. For, the efficacy of Baptisme (as of all their Sacraments,) they hang vpon the *Priests Intention* at the words of *Consecration*. Now because no man can be certain of the *Priests Intention*, * *Vega* (who was a great stickler in the Councell of *Trent*) thereupon inferreth that no man can be certain of his salvation, because he is not certain whither he was rightly Baptised or no, in regard of the vncertainty of the Priests Intentiō. From whence I conclude thus. *That which no one Papist can demonstrate, not all Papists together can demonstrate: But not any Papist can demonstrate himselfe to be a true member of the Church, because he cannot demonstrate, whether he be truely Baptised or no, or whether the Sacrament of Baptisme was a meere nullitie vnto him for want of the Priests Intention:*

* *Andreas Vega li. 9. de Intersitudine Gratiæ, cap. 41.*

tion: therefore, not all Papists together can demonstrate themselues to be of the true Church; and consequently, the Church of Rome, consisting of so many particular members, cannot demonstrate her selfe to bee a true Church. Yea, it may come to passe also, that in one age the Church of Rome may quite loose the Essence of a Church, for asmuch as her *Sacrament of Ordination*, depends vpon the *Ordainers Intention*, which if wanting, the whole Ordination is frustrate, and so his whole Ministry; and so downward. And that which may befall one, may befall all. So that to helpe all, there is need of a great deale of charity, to hope well of the Priests Intention, and so the best yet of the *Church* of *Rome*.

But passe we to the rest: It is alledged: *Neither for the chaffe doe we leaue the floore of God, neither for the bad fishes doe we breake his Netts.*

Answer. But if the *floore* be not now Gods *floore*, but *Antichrists floore*, wherein nothing is to be found, but *chaffe*: and if the *Netts* be no other, but such as catch onely *the bad fishes*, which is not the propertie of *Gods Netts*: then such a *floore*, such *netts* are altogether to be abandoned. And whither that *floore*, or those *netts* be *Antichrists* only, and not *Gods*, shall appeare more fully anone.

Againe, it is alledged: *All truth, whereseuer it is found is Gods, not ours, as the Kings coine is currant, though it be found in any impure chanell.*

Answer. All truth is Gods. True. But when the *truth of God* is turned into a *lye*, and this lye put for *Gods truth*, the case is altered. Againe, if a man take the *Kings coyne*, and beate it into a thinne leafe, vsing it only to guild ouer brasse, or some other base metall, which he stampes with the Kings counterfeited *Image or superscription* on the one side, and with the Image and superscription of the *Kings* emulous enemy on the other side: what good *subiect* of the King will take it for *currant*, and not rather appeach him for a *Traytor*, that shall wittingly tender,

or much more obtrude & avouch it for the *Kings coyne*, And only such *coyne* is currant in the Church of Rome. We know that Gods *coyne*, his pure silver and gold haue they taken and melted in the Popes *Test*, and haue beaten it into thinne leaues, for no other vse, nor purpose, but only to overlay their drosse, or base *metall*, to make it the more *currant* with the world, one side being stampt with *Christs Image*, and *superscription*, and with *Antichrists* on the other: yet so, as the *Pope* is the only *King*, by whose authority such *coyne* is made currant. Who knows not, that the *Pope* denyeth authority to the *Scripture* in all things, saving in the matter of *Christs Vicarship*, or *Peters supremacy*? This vsurpation he can be content to father vpon the authority of *Scripture*, though the *Scripture* vtterly disclaimes it. And what is all this, but to guild over all those his base metals of false Doctrines, that so they may passe for the more *currant catholicke coyne*? Thus Gods *truth* is vsed but as a bare pretence, to colour over the Popes *lyes*.

They alledge againe another comparison. *Fundamentall truth is like that Maronean wine, which if it be mixed with twenty times so much water, holds his strength.*

Answ. The comparison is pretty, if it did hold water. But what if into the *Maronean* wine, twentie times so much poyson be put? What strength then will be found in it, but that the drinker shall find it a potion of strong poyson? Again: Take the Maronæan wine, and extract the spirits out of it, and what is it then, but a dead *vappa*? Such is that truth which is now in the Church of *Rome*: keeping, the nature, force and strength of it is quite abolished, by their mixing of twenty times so much of poysoned humaine, or rather diabolicall Inventions with it; yea, they haue in their *Romish Limbeck*, so extracted all the life-spirits out of the pure wine of Gods word, as they haue left it a meere dead Vappa full of their dreggs and Lees. For haue they not guelt the Scriptures of their divine authority, & natiue sense of ỹ spirit

of God, no other spirit breathing in them, but such as blowes from *Roman Eolus* his breast?

Another comparison: *The Sepulchre of Christ was overwhelmed by the Pagans, with earth and rubbish, and more then so, over it they built a Temple to their impure Venus; yet still in spight of malice, there was the Sepulchre of Christ; and it is a ruled case of Papinian, that a sacred place looseth not the holinesse with the demolished walls, no more doth the Roman loose the claime of a true visible Church, by her manifold and deplorable corruptions.*

Answere. Indeed at *Rome* was once the true spirituall Temple of Christ, as once the materiall in *Ierusalem*: but how the Church of *Rome* may be proved to be a *true visible Church*, because once it was so, by this comparison, I see not. As for *Papinians* ruled case, of a place once sacred, but now ruined; yet, because once, still sacred: it may serue a simple Papist to feed his superstition withall, to whom all sacred Reliques are so relishable; but how a sound Christian may edifie his faith vpon such a comparison, I cannot savour. True it is, *Ierusalem* and *Iudea* is still called the *Holy Land*; but is it therefore still *sacred*, because so called, or because so adored of superstitious Pilgrimes? *Bethel* was once a Holy place, when *Iacob* erected there his Altar for Gods worship: was it therefore holy still, when *Ieroboams* golden Calfe was erected there? Do not all sound Divines know, that places are not further, nor longer *sacred*, then the vse remaineth, whereupon at first they began to be *sacred*? *Put off thy shooes from thy feet*, (said the Lord to *Moses*:) *for the place whereon thou standest is holy ground.* Now what made it holy ground? Was it not the Lords presence shadowed in the burning Bush? But after that the Lord disappeared, and *Moses* was sent away, I never read any more of that place, called sacred. *Peter* speakes indeed of the *Holy Mount*, wherein the Lord was transfigured: but the holinesse is referred to the Lords presence, for whose sake it was said to be holy;

ly; and not for any holineſſe infuſed into it, or affixed to it by any ſolemne Act of Conſecration. And who will ſay, that *Ieruſalem*, once called *the holy Citty*, becauſe there was *the true Church of God*, is ſtill *the true Church of God*; or that the place is ſtill as *ſacred*, as ever it was, notwithſtanding of the Lord accurſed? But yee will ſay, the caſe is otherwiſe now with *Ieruſalem*, then with *Rome*.

For it followeth: *If the Church of Rome were once the ſpowſe of Chriſt, and her adulteries are knowne, yet the divorce is not ſued out.*

Anſwer. Is not the Divorce ſued out? Perhaps not in a legall formality. But what if this once ſpowſe of Chriſt, not only play the open whore, but profeſſeth her ſelfe to be the married wife of another man; what ſhall we ſay in this caſe? Is this woman ſtill the ſpowſe of her former husband, notwithſtanding ſhe is become another mans both whore and wife, though ſhe hath not ſued out a Legall Divorce? Thus ſtands the caſe with the Church of *Rome*. Once ſhe was Chriſts ſpowſe: but now ſhe is Antichriſts ſpowſe and ſtrumpet. But Antichriſt, the Pope, is only *Chriſts Vicar-bridegroome to his ſpowſe on earth. *What man going into a ſtrange Countrey leaues a Deputy husband with his wife, till his returne; giving him ſtee power to performe vnto her all the offices of a husband?* As *Thomas de Corſellis* ſpake in the Councell of *Baſil*, about the Popes vſurped Vicarſhip over Chriſts ſpowſe: *No body ſubſtituteth a Vicar in ſuch ſort, as that he will ſubmit his ſpowſe vnto him.* But what if Chriſt, the firſt husband, come and challenge his ſpowſe again, ſeeing though he find her play the whore, and married to another; yet this ſecond marriage was before ever a Divorce was ſued out, and ſo a Nullity? Indeed the Lord is very merciſull, even to receiue that ſpowſe, who hath gone a whoring from him. As *Ierem.* 3. 1. *They ſay, if a man put away his wife, and ſhe become another mans, ſhall he returne vnto her againe? Shall not that*

* *Æneas Syl. vius 7. Comen. de Concil. Baſil.*

Land be greatly polluted? But thou hast plaid the Harlot with many lovers; yet returne againe to mee saith the Lord. But if the Divorce be sued out, then you will say, shee ceaseth to bee a spowse to her former husband. Well. And is not the divorce betweene the Church of Rome and Christ yet sued out? Yes certainly, and that on both parties. First, on the Church of Romes part. Hath she not openly in the face of the Court of men and Angells taken out a writ of Divorce from Christ, and a licence to be married to another husband? When, say you? In the Councell of *Trent*, say we. It is the duty and property of Christs spowse to hearken to her husbands voice only, and to honour him. For (*Psal.* 45. 11.) *He is thy Lord*, (speaking to his spowse, the Church,) *and worship thou him.* And in the Transfiguration on the Mount, which was a type of Christ in the state of glory in heaven, this voice came, *This is my beloved Son, heare him: Luke* 9. 35. Christ then in heaven must onely be heard of his spowse here on earth. But the Church of Rome, once Christs spowse, in the Councell of *Trent* hath taken out a bill of divorce, and hath emancipated her selfe wholly to the Pope as her husband, to *heare him in all things*, from that time forwards. And this Divorce is ratified by the Bull of Pope *Pius* 4. *super forma iuramenti professionis Fidei*, in the end of the Councell: The words of the Bull are: First, *Apostolicas et Ecclesiasticas Traditiones, reliquasq; Ecclesiæ observationes et constitutiones, firmissimè admitto et amplector. Apostolick and Ecclesiastick Traditions, and other observations and constitutions of the Church, I do most firmely admit and imbrace.* That's for *Traditions*. Then it is added: *Item sacram Scripturam, iuxta eum sensum, quem tenuit et tenet sancta Mater Ecclesia, cuius est iudicare de vero sensu, et interpretatione sacrarum Scripturarum admitto, &c. Item, I admit of the sacred Scripture, according to that sense, which the Holy Mother Church hath and doth hold, to whom it perteineth to judge of the true sense and interpretation of the sacred Scriptures, &c.*

But what Church is this, that takes vpon her to be the Iudge and interpreter, to allow what sense she pleaseth to the Scriptures? A little before, *Credo vnam Sanctã, Catholicam et Apostolicam Ecclesiam: I believe one Holy, Catholick, and Apostolick Church.* This is *Mater Ecclesia: the Church our Mother.* But which is she? Look a little after. *Affirmo Sanctam, Catholicam et Apostolicam Romanam omnium Ecclesiarum Matrem, et Magistram agnosco: I affirme and acknowledge the Holy, Catholick and Apostolick Roman Church to be the Mother, and Mistresse of all Churches.* Well, we haue found out who is the Mother and spowse; namely, the holy, Catholicke Apostolicke Roman Church: But where is the Father, the Husband? Not farre off, in the very next words hee stands coupled and hand-fast with his wife: *Romanoq; Pontifici, beati Petri, Apostolorum Principis Successori, ac Iesu Christi Vicario veram obedientiam spondeo, ac iuro: And I promise and sweare true obedience to the Bishop of Rome, the Successour of blessed Peter, and Prince of the Apostles, and Vicar of Iesus Christ.* Here is then the second marriage made vp. And is there any reservation of obedience or subiection left for Christ the former husband? No surely, all is betrothed absolutely to his Vicar, the second Husband. But yet we see not the Divorce quite sewed out, no publicke, expresse, formall abrenunciation and abiuration of the former Husband. But read a little further: *Cætera item omnia à sacris Canonibus, Oecumenicis Concilijs, ac precipuè à sacrosancta Tridentina Synodo tradita, definita, et declarata indubitanter recipio, atque profiteor, simulq; contraria omnia atque hæreses quascunque ab Ecclesia damnatas et reiectas, et anathematizatas, ego pariter damno, reiicio, et anathematizo: hanc veram Catholicam fidem, extra quam nemo salvus esse potest, quam in præsenti sponte profiteor, et veraciter teneo, eandem integram et inviolatam vsque ad extremum vitæ spiritum constantissimè (Deo adiuvante) retinere et confiteri, atque à meis subditis, vel illis, quorum curæ ad me in mu-*

nere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum ego idem N. spondeo, voveo, ac iuro, sic me Deus adiuvet, et hec sancta eius Evangelia. Item, all other things by the sacred Canons, and generall Councels, and chiefely by the sacro-sanct Councel of Trent, delivered, defined, and declared, I doe vndoubtedly receive and professe: and together with all things contrary thereunto, and whatsoever Heresies condemned, and reiected, and Anathematized of the Church, I in like manner condemne, reiect, and accurse: This true Catholick faith, without which none can be saued, which here I freely professe, and truely hold, the same I will be carefull most constantly (by Gods helpe) to retaine and confesse intire, and inviolate vntill my very last breath, and that also, as much is in me lyeth, it may be kept, taught, and preached of my subiects, or those, whose Cure shall in that behalfe to me appertaine, I the same N. doe promise, vow, and sweare: so help me God, and these his holy Evangels. Lo here: is not this a solemne Divorce sued out, and as solemnly sworne to? Is not *Christ* here as solemnly renounced, as we in our Baptisme renounce the Devill and all his workes? But not expressely. No? Expressely all those doctrines are pronounced as *Heresies*, which are condemned by *Canons* and *Councells*, but chiefely *by the sacrosanct Councell of Trent*. And what are those *Heresies*? Are they not the very Doctrines of the Scriptures, which we professe and maintaine? These the Church of Rome renounceth, not admitting or interpreting the Scriptures, but onely according to the limited sense of the Church of *Rome*, the maine Oracle whereof is the *Pope*. Why then shall any man say, that the Divorce betweene the Church of *Rome* and *Christ*, is not yet sued out?

Obiection. But it is sued out but on the one side, who, without iust cause on *Christs* part, hath taken out an absolute and peremptory Divorce, chusing the *Pope* for her only husband, whose only voyce she will hearken vnto. And the Divorce being vpon no iust

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cause, and vpon a false ground, it is of no force, and so letteth not, why the Church of Rome may not yet be Christs spowse, if he will claime her.

Answer. No? is it not of force, when publikely and solemnly sworne to in open Court, inviolably to bee kept? but yet if any will needs require a proofe on Christs part, that he hath also publikely given the Church of Rome a bill of Divorce: let him but search in Gods Records. In the booke of the *Revelation*, doth not Christ openly declare the Church of *Rome* to bee a great *Whore*, that *Whore of Babylon*, *Rev.* 17. And in the 18. chapter, the bill of Divorce, and that by a voice plainly heard from heaven, saying, *Come out of her my people, that ye be not partakers of her sinnes, and that ye receive not of her plagues*? Is not here a plaine bill of Divorce, given by Christ to the Church of *Rome*, that *whore*, that spirituall *Babylon*, (she that saith, *I am no Widow*: being married to another man) sith Christ now separates his owne people, his owne Spowse out of *Babylon*, *Come out of her my people*? And this divorce on Christs part came to be of force, vpon the *Councell of Trent*, when now the Church of *Rome* having long played the *Whore*, yet now her second maniage to another husband was solemnely concluded, and Christ excluded. Now therefore *Christ* giues her the bill of divorce also, in pronouncing her a strumpet, and separating his spowse from her, from hence forth to haue no communion with Her. What need be said more to proue this Divorce, and that on both sides? Is there any Minister of the Church, of *England*, that while he affirmes the Church of *Rome*, to be a *true Church*, or *a true visible Church*, or the *Spowse of Christ*: yet will or dare say, that the Church of Rome is not that *Whore*, that *Babylon*, mentioned in the *Revelation*? I dare say, there is none, if together with learning, he haue more loue of the truth, then of the world in his heart. Yea, even he that saith, *The Church of Rome is a true visible Church*; will confesse withall, that She is

Babylon, and the Antichristian Church. Now if she be *Babylon*, Christ owns her no longer for his Spouse: *come out of her my people.*

But here followes a distinction: *As it is a visible Church, we have not detrected to hold communion with it: as Babylon, we can have nothing to doe with it.*

Answ. I must here craue pardon, that this distinction tooke not place, till a day after the faire: for we have newly packt away *Babylon* for a naughty pack (here confessed by those, who yet affirme she is a true visible Church;) and Christ hath disclaimed her for his spouse, bidding his Spowse to come from her. And so, I say this distinction, comes too late, after the sentence of the divorce is given on both sides. Therefore, as *whom God doth ioyne together, let no man separate*: so, *whom God separateth, let no man ioyne together.* When Christ saith, *Come out of Babylon my people*: Let not vs say, *we detrect not to hold communion with the Church of Rome.* Yea in this case, no distinction will serue to ioyne vs together againe in one communion. Herein we must not harken to the voyce of any man, be he never so Reverend, before and against the voyce of Christ. But Christ saith peremptorily, *Come out of her my people*, and that vpon a severe penaltie, or perill, *least ye be partakers of her sinnes, and that ye receiue not of her plagues*: Let vs therefore in this case follow *Pythagoras* his lesson to his scholars, not to looke our face in the glasse by the candle light, but by the Sun-shine: Thus if we be of Christ spowse, we will heare his voyce alone, saying, *Come out of Babylon my people*, and no voyce of man, saying to the contrary. By what distinction (I pray you) can an honest & chast Matron salue her credit, by keeping company, & having communion with a notorious strumpet? Will she say, *As she is a woman, a creature, of the same flesh, and blood as bearing the Image of God, I detrect not to hold communion with her: but as she is a whore, I can haue nothing to do with her?* What a confused distinction were this? Would

Adt seeme a strange distinction, to say, *The Deuill in his Essence simply considered being good, we detrect not to hold communion with him, but as a Deuill, we can haue nothing to doe with him?* But as the Devill hath so corrupted and poysoned his essence, as we must not haue any thing to doe with him: So Babylon hath so sowlly defiled the Church of Rome, once a true Church, but now the great whoore of Babylon, that the true spowse of *Christ* must vtterly detrect and detest to haue any communion with her. *Come out of her my people.*

In the next place, that charitable profession of zeaous *Luther* is alledged, who saith * *Nos fatemur &c. wee professe, that vnder the Papacy there is much good, yea all &c. I say moreouer, that vnder the Papacy is true Christianity.* *Answ.* *Luthers* speech then was true. But ever, *distingue tempora.* * *Luther* wrote that before the Councell of *Trent* was hatcht, for he dyed that very yeare, when that Councell was first assembled, and put 42 dayes after the first sitting of the first Session. Now till this Synod, the Church of Rome had not altered the rule of faith; so that *Luther* might well say so much as he did of the Church of Rome, *that it had much good, yea all, and the very kernell of Christianity.* For betweene the sounding of the second Trumpet (*Reuel.* 8, 8.) and the pouring out of the second *Vial*, is a vast odds; both of them setting forth the severall conditions of the Church of Rome in two distinct seasons. The sounding of the second Trumpet, whereupon the Sea was turned a third part into blood, shewed the estate of the Church of *Romes* doctrines before the Councell of *Trent*, that it was not yet altogether corrupted, but as it were in a third part. Now in this time of that corrupt state of the Church of Rome did *Luther* liue. But afterwards the second *vial* being poured out vpon the Sea, thereupon the whole Sea was turned into blood, as of a dead man, so that every living thing therein dyed. Now it is plain by comparing the *Vials*, that this second vial fell vpon the Coun-

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cell of *Trent*, wherein all the doctrines of the Church of Rome were so wholly corrupted, that now it is a *Sea*, whose *waters* are turned into the gore *blood of a dead man, wherein every living creature*, as in the dead sea, *dyeth*. For the first vial was poured out by *Luther*, whose Preaching did discover the sores of them that had the marke of the Beast, and worshipped his Image, as hath been shewed. *Luther* then might say, that the *Kernell of Christianity* was yet in the Church of Rome, before the Councell of *Trent*: but now we that live after the Coūcell of *Trent* cannot say so; for in that Coūcell the *Nut* was *cracke*, the *kernel* reiected, yea Anathematized, and now they haue retained no more, but the broaken shell of a Church: the *soule* of it is gone, and the *carcase* onely left: the pith is taken out, & the *bark* only remaines: the *Pearle* is imbezzeled, the painted *Casket* onely left. Now as we cannot call a nutt-shell a true Nutt, nor the carkas of a man a true man, nor the bark a true tree, nor the casket a true pearle, no more now can we call the Church of *Rome* a true Church. They haue *forsaken the fountaine of liuing waters, and digged vnto themselues broken Cesternes that will hold no water*. They haue, as the *Philistims* stopt vp *Abrahams* wells, the word of God, with the *rubbish* of humaine or gather diabolicall Traditions. Before the Councell of *Trent*, that Church had some pure milke in her breasts to suckle the babes of *Christ*, while the Rule of Faith stood intire: but after the Councell of *Trent*, she is so turned strumpet, that her breasts yeald nothing else, but corrupt gore *blood*, whereof every one that drinketh, dyeth.

Yea let vs see in all the maine parts, how the Church of Rome is nothing now, but a meere *shell*, if so much. They professe Christ; but they haue no more of him, but the very shell, or rather shadow, and that is the Pope, who hath assumed to himselfe the whole power of Christ in all his offices. They haue the Scriptures, but the shell only, in the letter, not in the spirit; the Pope

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breast is the spirit, sense, authority, summe, and all. And allowing no other Scripture but the vulgar Latine, a language vnknowne to the vulgar; what is it, but a meere shell? They haue the Creeds, but the shell only, while they deny the faith. Yea they professe the Catholick faith, but they haue only the shell of it, to witt, the historicall faith, common to them with the very Divells: the kernell they haue not, to wit, the true affiance in Gods mercies apprehended, and Christs merits imputed to justification. This faith the Councell of *Trent* accurseth. So that in that whole Councell yee shall not find in the Councells owne words once, *Credere in Deum, to believe in God*: least they should admit of the saving faith, whereby only a man can say, *Credo in Deum, I believe in God*: whereas the historicall faith can say only, *Credo Deo, vel Deum, I believe God*; as *the Divells believe and tremble*. *Iames* 2. Thus haue they no more but the shell of faith, and so the shell of the *Creed*. They haue the Sacraments: What say I? The Sacraments? No surely; among all their seven Sacraments haue they any more, but the bare broken shell of Baptisme onely? For the sole efficacy and vertue of it they hang vpon the Priests Intention, and not vpon the spirit of God, and his word, and true faith in the baptized. As for the Sacrament of the Lords Supper, they haue vtterly abolished it, and turned it into meere Accidents without substance, joyned with an imaginary Idol, wrought by vertue of the Priests Intention. Thus we see, that there is no more left of the Church of Rome, but an empty crackt shell; and therfore it is now no more either a true Church, or a true, or truly visible Church.

But to conclude this discourse, to the aforesaid allegations, avouching the Church of Rome for a true, or true visible Church, is added an Apologeticall advertisement to the Reader; beginning, *Nothing can be so said, or done, but may be ill taken.* Now God forbid. But is it well said or done, to affirme that the Church of

Rome is yet a true, or a true visible Church? Now let the Reverend Author judge indifferently, having well weighed the former reasons, whether we doe ill or no, in taking this his saying ill; or whether we had not reason to haue expected an ingenious Palinody, or *Augustin*-like Retractation, rather then such an Apology; which whether it be rather to be pitied, then any vncharitablenes in the Reader, in taking such a saying ill, let judicious charity it selfe judge. Nor need we stretch the saying, to imply, that the Church of Rome is a true believing Church. Suffice it we except against any being, yea or visibility of a true Church in the Synagogue of Rome. But the Reverend Author referres *Visible*, to outward Profession; to some essentiall Principles of Christianity, neither of them to founde ells of beliefe. Yea, further yet. *Grant the Romanists to be but Christians, how corrupt soeuer, and we cannot deny them the name of a Church.*

Answer. Now, vnder correction, is *outward Profession* a sufficient marke of visibility for a Church? This is none of those markes, which the Church of *England* takes notice of a Church by, as we haue shewed. Againe, the Scripture calleth them the *Synagogue of Satan, who call themselues Iewes, and are not.* The *Samaritanes* sometimes professed themselues to be of the *Iewes* Religion, having their Temple neare the Mount *Garisim*. They had their Priests also, who taught them how they should feare the Lord, and it is said, *they feared the Lord*: but withall *they serued their gods after the manner of the Nations.* Did they not then professe the worship of the Lord? Surely they did. But were they therefore a visible Church? Nay, saith the Scripture there, *They neither feare God, &c.* So the Church of Rome professeth to feare the Lord, but she serueth Idolls, like to the Nations; so that it will follow, she neither feareth God, nor doth after his lawes, &c.

Iosephus Antiq. lib. 11. ca 8.

2 King. 17. 28.

Ver. 33.

Ver. 34.

Obiect. But she holdeth some essentiall Principles of Christianity. *Answ.* So do the *Iewes* at this day, they

hold

hold the Old Testament. *Obiect.* But withall they deny Christ expressely. *Answ.* So doe the Papists implicitly, and by their owne expresse doctrines of *Trent* haue no more communion with Christ, then the *Iewes* haue. Nay Papists doe expresly abiure the doctrine of Christ, as we shewed before in the Popes owne Bull: how doe they then any more hold Christ, then the *Iewes*? But, *Grant the Romanists to be but Christians, how corrupt soeuer, and we cannot deny them the name of the Church.* But why should we grant them that, which neuer a Papist is able to demonstrate to vs, or yet vndoubtedly to perswade himselfe of? He is not certaine of the Priests Intention in his Baptisme, no nor yet of the Bishops Intention, by whom that Priest was ordeined; no nor of that other Bishops Intention, by whom the Bishop was ordained Priest. Therefore no Papist can be sure, whether he be a Christian, or no. And why then should we grant them to be Christians? Although for the bare name of Christians, and of a Church, we will not much stand with them, so they doe not hereupon, nor any for them, incroach and challenge the being and reality, yea or the very visibility of a true Church. No nor to say, *That we are all the same Church by vertue of our outward vocation, whosoeuer all the world ouer worship Iesus Christ the only Son of God, the Saviour of the world, and professe the same common Creed:* Nor, *That which Rome holds with vs, makes it a Church:* Nor, *That Rome holds the foundation directly:* Nor, *That because those things were affirmed twenty yeares ago, therefore now they must be true:* nor, *that if any be otherwise minded, he shall doe more wrong to his cause, then to his Aduersary:* nor, *that sundry of our iudicious Diuines were of this mind:* nor, *In that she holds the foundation directly, she is a true Church.*

For first, doth the Church of *Rome* worshipp Iesus Christ, who for Christ worship the Beast, and his Image, bearing his marke? Secondly, doe they hold the same *Creed*, that deny the Faith without which they cannot

say,

say, the first word of the *Creed, I beleeue in God?* Thirdly, what foundation do they hold directly with vs? *For other foundation can no man lay, then that which is layd Iesus Christ.* Wee shewed before, that they haue nothing of Christ, but the shell, the shadow, the *Pope* is the kernel if any. Nay doe they hold more of Christ directly, then the very society of Devils doe: Yea, or so much as they? The Devils hold that Iesus *Christ* is God and man; *they beleiue, and tremble.* They Devils belieue not, that Christs body can be made of a peece of bread, hee knowes it well enough to be but one of his owne iuggling tricks, which his Romish Disciples learned of him? The Devils dare not deny, that *Iesus Christ is come in the flesh.* Yea, he openly confesseth him to be the Son of God: *I know thee who thou art, even the Holy one of God.* Doe the Romanists so much? No, they are of that *Spirit of Antichrist, that denyeth that Iesus Christ is come in the flesh.* How? He that maketh Christ of a Peece of bread, *denyeth him to be come of the Virgine Mary.* If *Christ* haue a body made of bread, and yet this body the same, that was borne of the Virgine *Mary*, then it followeth directly, that with the *Manichees* they allow *Christ* no other, but a meere imaginary fantasticall body, sliding downe from heaven, as *Dianaes* Image that came from *Iupiter.* For is not that a meere phantasme, which they worship in the bread? A body naturall it is not, which wants both substance, quantity, dimensions, flesh, blood, and bone, and all other properties, which a mans naturall body ought to haue. Therefore in directly saying, *This is Christs body*, they deny *Christs* true naturall body, which he received from the blessed Virgine, and so *deny directly*, that *Iesus Christ is come in the flesh.* How doe they then *directly hold the foundation?* And yet this is not simply *to hold the foundation*, to *professe* that God is man: for then the society of Devils might claime to be a Church: but directly to hold Iesus Christ so to be come in the flesh, as therein to suffer and satisfie for our

Salvation,

Salvation, becoming our Christ, our Iesus, Redeeming vs from our sinnes, by imputing his merits to vs; that our sinnes might not be imputed to vs, which were imputed to him, *by whose stripes we are healed*, by whose Righteousnes imputed we are perfectly iustified in the sight of God. Doth the *Church* of *Rome directly hold this foundation*? Nothing lesse. Yea she *directly*, not by consequence only, *directly* (I say) she denyeth and destroyeth this foundation. How, or where? In the Councell of *Trent*, Sess. 6. *Canon.* 10. *Si quis dixerit homines per ipsam Christi iustitiam formaliter iustos esse: anathema sit. If any shall say, that men are formerly iust by the righteousnes of Christ; let him be accursed.* Is not this a direct and flatt expresse deniall of the foundation? And in the 11 *Canon*, *If any shall say, that men are iustified by the sole imputation of Christs Righteousnes, or by sole remission of sinnes, otherwise then* * *by inherent righteousnesse in vs obtained thereby*]; *or also, that the grace whereby we are iustified, is only the favor of God: let him be accursed.* What more *direct* denyall of the *foundation*? Is not this the *foundation*, *That Iesus Christ came into the world to save sinners*? And how? *Who his owne selfe bare our sinnes in his owne body on the tree, that we being dead to sinnes, should live vnto righteousnes, by whose stripes we are healed.* Nay, saith the Councell of Trent, *directly*, *We are iustified by our inherent righteousnes, and so our stripes are healed, and not by the righteousnes of Christ simply imputed.* Therefore *come out of her my people, least ye be partakers of her sinnes.*

* See the 7ne chapter of the same Session.

1 Pet. 2, 24.

Sess. 6. cap. 7. Can 10, 11.

Fourthly, Let not antiquity in the holding of an opinion, prescribe against Truth, Opinions ancient, O that *Saint Ambrose* words alledged by our Reverend Author, might here take place: *Nullus pudor est ad meliora transire*: then I hope he will be otherwise minded, then to say *He, that deemeth the Church of Rome to be a true Church, or a true visible Church, shall doe more wrong to his cause, then to his adversary.* Then he will no longer stand upon the iudgement of * particular persons in a point,

Consuetudo sine veritate vetustas erroris est. Quod verissimè illud antiquissimum Tertull.

wherin our Reverend Mother Church of *England* hath in her publicke doctrine resolved the contrary, while she denyes to the Church of *Rome*, the true markes of a visible Church, those very markes which the Church of Rome her selfe disclaimeth. So shall our Divine *Seneca* partake also of great S. *Augustines* prayse, while by an humble and ingenuous Retractation, he shall both purge away the staine, and put a more glorious luster to his most sweet, pious, and, for their kind, vnparalleld workes.

And for me, a poore, vnworthy Minister, I hope his meek and sweet spirit, having well waighed my reasons, and pitied my weaknesses, will be pleased to excuse me of any transportation of zeale, vnlesse herein I haue exceeded the bounds, in presuming so farre vpon the patience of such a Reverend *Antistes* of our Church. But I trust he will not impute this to any arrogancy of spirit, when it shall appeare, it is to vindicate Christs truth and glory, against the Synagogue of the proud *Antichrist*.

Thus having shewed the Church of *Rome*, or rather the Synagogue of Antichrist to be no true Church, nor a true or truely visible Church, nor a Church, but a *Sea*, whose doctrines, as waters, are turned all into the blood of a dead man, so that every living creature therein dyeth, no Salvation, no life to be found in *Babylon*: proceed we to the next Viall.

* Among whō there are, who say more to proue the Church of *Rome* no Church, then any true Church as the Reverend Bishop of *Chichester* in his direction to know the tru Church, the Deane of *Gloucester* once, Doctor *Field* Of the Church, book. 3 c. 47. Dr: *Whitakers* & others, famous and learned of our Church.

The Third *Vial* powred out.

V. 4. *And the third Angel poured out his vial vpon the Riuers, and fountaines of waters, and they became blood; And I heard the Angel of the waters say, Thou art righteous O Lord, which art, and wast, and shalt be, because thou hast iudged thus. For they shed the blood of Saints and Prophets, and thou hast giuen them blood to drinke, for they are worthy. And I heard another*

ther out of the Altar say, even so, Lord God Almighty, true and righteous are thy iudgements.

All Riuers (saith the Preacher) *come from the Sea, and thither returne.* Rivers then, sent out from the Sea, doe here signifie all Romes Emissaries, as all Seminary Priests and Iesuites, who, as Rivers, doe convey and diffuse the Sea-waters of Romes doctrines to all Countries, and parts of the earth. And this Viall holds the like proportion to the third Trumpet, as the second Viall did to the second Trumpet. For the third part of the sea blood; here all: and for the the third part of the Rivers imbittered; here all are turned into blood; for the same reason alledged in the former Viall. Only here seemeth to be a little difference between the Seas blood, and this of the Rivers: for that is as the blood of a dead man; this blood only, without other addition. Yet, at the best, blood it is. Here then are meant not only all those, that haue written large Commentaries vpon the Councell of *Trent*, as *Vega*, *Soto*, *Catharinus*, *Andradius*, *Bellarmine*, &c. who with their Philosophycall, and *Aristotelian* Divinity, and Schoole-nicities, and quaint distinctions, haue laboured to giue a fairer luster to the blacke gore-blood thereof, and to propine it to the simple and subtile both, in *Babylons* golden cup, as Doctors ministring poysoned pils guilded over: but (as I said) all Priests and Iesuites, (whom King *Iames* calls the last brood of the Divell) who by their actiue motion, as Rivers, (the voluminous workes of their *Rabbies*, being but as great vnwealdy ponds, and standing lakes, in comparison) run more currantly through the world. And in this one particular, note how the Councell of *Trent* it selfe hath turned the Rivers of *Romes* doctrine, I meane her writers, which before the Councell were but as it were a third part blood, now all into blood; namely, by their *Index Expurgatorius*, cancelling and letting out what purer waters they find in their writings

Eccles. 1. 7.

See King *Iames* his Paraphrase.

Chap. 8. 11.

(as might be shewed by many famous instances) so that now all their Rivers must run nothing but blood.

And these may well be resembled to Rivers, for sundry respects. For first, as all Rivers have their originall from, and finall course to the Sea: so all Romish Emissaries must divulge no other doctrine, but such as they derive from the Sea of *Trents* doctrines: and their course must tend to the inriching of the Sea of Rome. Secondly, as Rivers (like *Fame*) are small in the beginning, but running along, grow greater and greater, till they powre their full channells into the Sea: so all Iesuites, though at first they arise like poore brookes, yet by their long current they come to returne full streames of commodities to the Sea of Rome. Thirdly, as Rivers are of an incessant, and indefatigable motion, *Labitur et labetur in omne volubilis ævum*: so are the most industrious, active, and unwearied Iesuites. Fourthly, Rivers are full of windings: so Iesuites (like the Serpent) are full sly of insinuations, by meanes whereof (as Rivers) they traverse the greater tract of ground the more easily. Fifthly, Rivers usually run along the fartest soyles, and fairest meadowes: and do not Iesuites so? Sixthly, Rivers in their spring are but weake, but being suffered to run along, by their strong and swift current, beare downe all obstacles that come in their way; so Iesuites at their first arrivall, when the Sluces or Sinqueports are not well stopt, are but weake in the beginning, but in tract of time they grow impetuous, and intollerable. Seventhly, Rivers cannot brooke the abundance of rain waters from heaven, but being troubled therewith, by the stirring of their owne mud, they discontentedly swell over their bankes, and so cause inundations on every side. No more can these Rivers of Rome brooke the plentifull showres of the heavenly raine of the Gospell, but their muddy malice being troubled therewith, the more it raineth, the more they swell, and no bankes can containe or content them, but

Fama malum, quo non aliud velocius ullum. Mobilitate viget, viresq; acquirit eundo. Parva metu primo, mox sese attollit in auras. Ingrediturq; solo, & caput inter nubila condit. Virgil. AEne.

over

over they will, to bring a deluge ouer all. In a word, Rivers are pleasant, haue a gentle gliding motion; but if a man will commit his small vessell to the guidance and convoy of the streame, it will inguiph him at length into the all-deuouring Ocean. And such is the pleasant and plausible current of Iesuiticall perswasions, and faire motions, that if a man will pin his soule vpon his sleeue, he will carry it handsmooth into the bottomlesse gulfe of the infernall Lake.

But herein vnlike to Rivers. For first, Rivers, though they come from the Sea, yet passing through the narrow veines, and secret pores of the earth, they put off all their brackishnesse: but these, as they come from a Sea of blood, so they run blood. Secondly, Rivers refresh all places, and the weary travailour especially: but these are bainfull whersoever they come, and so farre from refreshing the weary Pilgrim, that is bound for the heavenly *Hierusalem*, that they poyson the soule of him that drinkes of them, sending him downe to the *Mare mortuum*, the Lake of *Sodom*. Thirdly, Rivers are many wayes commodious to the parts they runne by, importing necessaries, and exporting superfluities: but these are no way commodious, only bringing in false wares, or *Babells* toyes, for which they carry away the riches of the land, and that which is most precious of all, poore seduced soules of men. In a word, Rivers breede and feede plenty of good fish for the vse of men: but these are full of nets to catch, and bainfull intoxicating baites to kill all the fish, that come within their Channell. Revel. 18. 13.

The summe is, the pouring out of this third Viall, is to discover the deadly and dangerous doctrines, which (of all other) Romes Emissaries, Iesuites doe broch and vent in all Countries. Yea the confirmation of this *Ignatian*, or *Ignisferian Order*, the Divells last brood, (as King *James* calls them) by Pope *Paul* 3. in the time of the Councell of *Trent*, doth plainly point them out, for those speciall Rivers here, which deriue their bloody

waters immedarly from that bloody sea. Their doctrines are bloody, in a twofold respect. First, in that they cause and procure infinite blood-sheds in the world, not sparing the sacred blood of Kings and Princes, and of all Gods Saints and servants. Secondly, in a spirituall regard, by killing the soules of those, that drinke in these bloody waters, in stead of the pure fountain-water of the word of God. And this is specially that blood here meant. It is no lesse mortiferous, then that of the Sea, in the former Viall, whereof every living soule therein, dieth. For what other doctrines doe the Iesuites bring, but such as are agreeable to those of *Trent*; all blood? Though they smooth it over never so artificially, yet all is but *Babylons* cup of poyson, and of all abominations, only ministred and served in, in glistering gold of glosing glosses.

For this cause, is added here an acknowledgement of Gods iustice, vpon those that drinke of this blood, to wit, all Papists. *Thou art righteous O Lord, &c. because thou hast iudged thus; for they shed the blood of Saints and Prophets, and thou hast given them blood to drinke, for they are worthy.* God is still the same righteous God, that ever he was, and will be to the end, notwithstanding the prevalent impotent spirit of all-daring Atheisme, wherewith the world is now towards the end possessed; wherein is verified that of Saint *Peter*, 2 *Pet.* 3. 3. *&c.* When shall come *scoffers, walking after their owne lusts, saying, Where is the promise of his comming?* Well, howsoever the daft world little discerne or dreame of it, the righteous God is still a pouring out the Vialls of his wrath vpon the vessells of wrath, fitted to destruction. Marke it well Gods righteousnesse is here magnified, for revenging the innocent blood of his Saints, cruelly and prodigally spilt by their bloody persecuters, those of the Church of Rome mainely, which being made drunke with the blood of the Saints, and of the Martyrs of Iesus, as Chapter 17: therefore *they have blood given*

them

them to drinke, for they are worthy. So righteous is God, to recompense blood to the bloody. As Queene *Tomyris*, having in a bloody field, vanquished *Cyrus*, and slaine him, she chopt off his head, and putting it into a Vessell, full of blood, (for *Cyrus* had formerly slaine her sonne) she said, *Now satiate and glutt thy selfe with blood, which, living, thou didst so much thirst after.* The like may the spowse of Christ say to *Rome* and her followers, who for their cruell massacring and martyring her innocent sonnes, haue now blood in bowles, yea whole Rivers, given them to drinke, for they are worthy.

Herod. lib. 1.

But he that will discerne the fearefull plague vpon all Papists, must with *David* goe into the *sanctuary of the Lord*; he must be an *Angell* from the Altar, he must haue a spirituall eye to discerne it. For doth any Papist so much as once dreame, that he is a drinker of blood, That all his religion, and the practise of it, all his adoring of, or before his gaye pictures and images, all his invocating of his bead-rowle of Saints, all the Misses he heareth, all his or her turning over their devoute beads, all their *Ave-maries*, and *Agnus Dies*, all their shrifts, confessions, and absolutions, all their whipping chere in *Lent*, when they let themselues blood, all their confidence in the *Popes* pardons, all their falling down at the tinkling of the bell, when their little God almighty is solemnely caryed abroad, all their trust in selfe-merits, and distrust in Gods mercyes, as they are inioyned, and a rabble of infinite more pretty knacks, so pleasing and plausible to flesh and bloud, which at the ripest age hath not overgrowne the state of little children, being altogether affected with all such baby play, as their mother *Babell* hath inuented for her children: that all this should be a drinking of blood? Yes. So saith the spirit of God here. That which they esteeme their only blisse, is their only bane. These Doctrines which *Romes* fishes drinke in like water, yea as wine, is no other then filthy corrupt gore-blood. Oh fearefull condition! Well may

such

such be reckoned among one of the seven last plagues poured out of the *Vials* of the wrath of God. That being properly a plague, which tends to the perdition of the soule, different from other afflictions, which may amend their patients. For how can false and corrupt doctrines ever bring a man to reformation, and repentance, when they corrupt his very intellectualls, whereby his moralls should be guided? But it is in vayne to inculcate this in the eares of dead fishes, which living in the flesh, are so spiritually dead, as they can never be so perswaded, that they are those, to whom God hath gipen blood to drinke.

No? will they not believe it? But here is a reason added, forcible enough to perswade even common sense: *for they are worthy? For they have shedde the blood of Saints and Prophets.* They? Who? who, but the Church of *Rome*? Who, but Popish persecuters? who, but *Babylon*, drunke with the blood of the Saints, and of the Martyrs of *Iesus*? But how is this appliable to the Papists here in *England*? Did this generation (at least wise) ever shed the blood of Martyrs and Saints? If no, how is God righteous in giving them blood to drinke? How are they worthy? The last Martyrs of Iesus, that suffered in *England*, were they not in Queene *Maryes* dayes? And is not that generation of persecuters quite extinct? How then can the hands of Papists in these dayes, be sayd to be imbrued in the blood of the Saints? But what if their hearts be imbrued in it, at least by assent, affection, approbation, allowance of the cruelties of their fore-fathers, who had a hand in slaying of them? But perhaps our Papists will say in this case, as the *Iewes* in the like, *If we had ben in the dayes of our Fathers, we would not have ben partakers with them in the blood of the Prophets.* Yet even hereupon Christ tells them, *wherefore ye be witnesses unto your selves, that ye are the children of them, which killed the Prophets, fill ye up then the measure of your Fathers.* But these *Iewes* built and garnished the

See King *Iames* his Paraphrase.

Chap. 17. 6.

Sepul-

Sepulchres of those Prophets, whom their forefathers had slaine; a signe, that they honoured the memory of the Prophets. And who seeme more to honour the ancient holy Martyrs, not only in erecting, and adorning their Sepulchres and Shrines, yea and adoring of them too; then all Papists doe? In this kind the Papists doe exceed the Iewes infinitely. How then may it be said of them, *fill ye up then the measure of your Fathers*? Or, how may this Viall be poured on Papists as a vengeance, that they should be found worthy to drinke such blood? At least wise, our present English Papists will say, they are not the off-spring of those, whose hands were imbrued in the blood of Martyrs. Yea, they will deny those to be Martyrs of Christ, who were put to death in Queene *Maries* dayes. Here are two things to be answered: we will answer the last first. It is shamelesse impudency to deny those to be Martyrs of Christ, who were then put to death for religion. And for what other religion, then that same, for which the Old Martyrs were persecuted and slaine? We will challenge all Papists in the world, that they are not able to shew any difference in all the maine grounds of religion, betweene these latter, and those ancienter Martyrs. Which till they shall doe, let them not envy the honourable name of Martyrs of Christ, to such as were slaine by the purple Whore. To the former we answer, that perhaps many Papists in England were not the very naturall off-spring of those Fathers, who persecuted the Martyrs in Queene *Maries* dayes. Yet I dare be bold to say, that all the Papists now in England are the spirituall off-spring at least of those persecuters. Doe they not imitate them in the same Romish faith, (yea and that Iesuited too, which was then but in the bud) which those persecuters then imbraced? And did not Christ call the Iewes, sonnes of the Divell, because they imitated his workes? But yet haply our English Papists will say, *if we had lived in the dayes of our forefathers, we would not have put these men to*

doubt. But let such take heed they speake it not in the hearing of their Ghostly Father, least he impose vpon them some sharper penance, and stricter discipline, for their want of Romish zeale, and Iesuiticall spirit. No, nor yet for so saying, let them looke for more credit to be given them of vs, then Christ gaue to the Iewes; who told them plainly, that for all their protestation, and pretence to the contrary, yet they were guilty of the blood of all those Prophets, whom their forefathers had killed. *That vpon You* (saith he) *may come all the righteous blood shed vpon the earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom Ye slew betweene the Temple and the Altar. Whom Ye slew?* Did these Iewes (to whom Christ now spake) slay *Abel* and *Zacharias*, who were killed so many generations past? Was not this *Zacharias* slaine in King *Ioas* his raigne? how then did these Iewes slay him, and the rest of the old Prophets, even vnto *Abel*? Surely because they repented not of the cruell actions and affections of their forefathers, who slew those Prophets, who retained and nourished the same spirit of cruelty and disaffection towards the true Prophets: witnesse their carriage towards Christ himselfe the Prince of Prophets. How did they intreat, intertaine him? Did they not in *fine* put him to death? And if they did this to the *greene tree*, was it likely they would haue spared the *dry*, and those ancient Prophets, who spake of Christ, & whom, for witnessing the truth, their forefathers killed, as these did Christ, for the same cause? And did the Apostles and Disciples of Christ speed any better at their hands? How say these Iewes then, *If we had liued in the dayes of our fore fathers, we would not haue beene partakers with them,* (no, in no sort) *in the blood of the Prophets?* A likely matter indeed, that these murtherers would haue spared the old Prophets, who were so beastly cruell to the innocent Lambe, and Sonne of God.

Mat. 23. 35.

2 Chron. 2. 22. See *Calvin* on Matth. 23. 35.

Let this example of the Iewes (who iustly brought themselues

themselues vnder the guilt of all the innocent blood shed from the beginning of the world, by their imitation of their forefathers cruelty, by following them in their wicked faith, and affections, and hatred of the truth) admonish all our English Papists, and mind them whose sonnes they be, that shed the blood of the Martyrs; for being their sonnes, at least (and that in the worst kind) by spirituall propagation of the false and Antichristian faith, and by the imitation of their inveterate hatred to the truth of the Gospell, and to those that preach and professe it, they become thereby guilty of all the blood of those Martyrs, who were slaine for the selfe same faith and truth, which we of the Church of *England* at this day professe and avow: and consequently, ye are found to be worthy to drinke the most bainfull blood of *Romes* deadly doctrines, (the fearfullest plague, that ever could befall you) to your eternall perdition, without speedy repentance, and conversion to the truth. Nay (which my pen trembleth to set downe) Papists are found to be copartners with the Iewes, in crucifying even of Christ himselfe, whom they so persecute in his truth, and in his members; for which cause (saith the royall Paraphrast) they are partners with *Iudas* in the death of Christ. Read for this purpose the 11. chapter of this booke, together with King *Iames* his Paraphrase vpon it. Nor can any Papist, though never so full of subtile shifts, shift this Scripture off from himselfe, and all those of the Church of *Rome*. There is nothing more cleare, (no, nor the Sun when it shineth brightest in the Summer Meridian) then that the Pope of Rome is that *Beast Rev.* 13. and the Church of Rome that *Babylon, drunke with the blood of the Saints, and of the Martyrs of Iesus*, Chapter 17: all Iesuiticall sophistry cannot avoid it. And if Papists durst but looke vpon this Scripture, it would make their haire stand on end, to see in what a deplored state they are, sith vpon them mainly (the Beast-marked, his Image-worshippers) all

these seaven Vialls, one in the necke of another, poure forth their plagues, never ceasling, till they haue fulfilled the wrath of God in the finall and fatall ruine and desolation of that whole Synagogue of Rome, which now approacheth, and hasteneth on apace.

"It is added: *And I heard another out of the Altar say,* "*Euen so, Lord God Almighty, true and righte-* "*ous are thy iudgements.* These words are a confirmation of the former. This voice is but inculcated, and ingeminated, to rouse vp the Infidell and Atheisticall world to take notice of Gods truth and righteousnesse; of his truth, concerning all those Prophecies in his word denouncing destruction to the enemies of his Church, which we haue in a good part seene, and for the rest shall be no lesse certainly in their due time accomplished: also, of his diuine, exact, vnpartiall justice, by recompensing, *lege Talionis*, like for like, like punishments and judgements for like sinnes; like spirituall thirst after the blood of the Saints, who follow the truth to their salvation, with like spirituall drinke of the bainfull blood of pestilentiall doctrines, and lies, which all Papists drinke in, to their damnation.

But why, *Another from the Altar?* Surely I cannot conceiue the reason hereof, vnlesse it be this. We all know what infinite havock the Church of Rome hath of a long time, and dayly doth make of the blood of Christ, vpon their Popish Altar. Haue they not euen stopped and dryed vp that fountaine of his blood, *set open for Israel and Iuda, for sinne and for vncleanesse?* haue they not robbed the poore people of the Sacramentall Cup, which should bee a fresh memoriall, and effectuall application of that sinne purging blood to every faithfull receiuer? Haue they not hereby evacuated that covenant of the New Testament, which was ratified and sealed with the blood of Christ, without which is no remission? Haue they not thus tome away the seale from the Testament of grace? Haue they not in stead

thereof

thereof erected a new vnbloody sacrifice of a fantastical inchanted body, which they notwithstanding most blasphemously and senselesly call their *Propitiatory sacrifice for the quick and dead*, and a salue for all sores? Doe they not thus accoune the blood of the covenant, which should sanctifie them, an vnholy thing? Doe they not thus trample vnder foote the Sonne of God? And that even then, when they would seeme most of all to elevate him in their fained Hoste vpon their Altar? Their very Altar (as holy, as they would make it to be) is deeply stained with the guilt of Christs bloud spilt vpon it. Therefore here is one sent from the *Altar of God* (even from *Iesus Christ*, our only *Altar*, on whom we offer vp the *Calues of our lips*) who mightily magnifieth the truth and iustice of God, in giving (spirituall deadly blood to them to drinke, who haue vpon their Idoll-Altar taken away and disanulled that only *Propitiatory* blood of Christ, which he hath left to his Church, for every faithfull man to drinke spiritually by faith, to the consolation of his conscience, the confirmation of his faith, and the salvation of his soule. Thus iust and true is God, every way, at every turne, to meet with his enemyes, and to pay them home with their owne coyne.

The Fourth *Vial* powred out.

Our Country-man *M. Brightman* in his Commentary, comming to this fourth *vial*, saith, *Hactenus hec ipsa tempora, in quibus presentes viuimus. Ad hanc enim vsq; Phialam nostra secula processerunt: reliqua quatuor sunt nobis expectanda, quarum ea difficilior est indagatio. Hitherto* (saith he) *come these times, wherein we now liue. For euen vnto this Vial haue our ages reached: the other foure behind vnware to expect, whereof the disquisition will be more difficult.* So he. Yet himselfe not only attempts the opening of the subsequent vials, but animates and excites all

faithfull Ministers to imploy their best paines and studies therein, as in a worke most behoofull for the Church of God in these last times.

But that he should say, he lived not to see this fourth Viall powred out, seemeth to me somewhat strange. Was it, because living so neare the *Cataracts of Nilus*, he could not heare the noyse of it? Or, because his eye was so neare the object, as he could the worse discerne it? Or, as *Paules* eyes at his conversion were so dazled with the glorious light, that for a time his sight was wholly suspended? So haply Mr. *Brightmans* eyes, overcome with the Sunnes bright beames shining so full vpon him, whereon this fourth Viall is powred, could not discerne what it meant; or transported with the beauty and glory thereof (as *Peter* was with that excellent glory in the Mount) in saying, *Thou future are our* Luke 9. *times come*: wist not what he said. And (as it is vsuall) we can better and more safely behold the Sun with our backes towards it, in a vessell of cleare settled water, then by daring to looke or stare vpon that goodly glorious body with oppofite and open face. And many times for want of due consideration in making a right vse of the resplendent prosperity of things present; either by too much doting vpon it, or by vnkindly envying of it, or by some discontented humour in a fickle affectation of change, we come to loose the due estimate, and so the true fruition of them. But to our fourth Viall.

Indeed, I must acknowledge, that for a few dayes I was not a little puzzeled, and amazed about the meaning of this Viall poured out vpon the Sunne. I could find no satisfaction in many Interpreters, which I had seene; but after much contending with the only Author and Revealer of all secrets, by prayer, I began with an Eagle eye to pierce into the Sunne, and to be my self of it, even to a strong assurance. Afterwards this my resolution gathered the more strength, being seconded

by some learned Authors, whom I had not seene, nor consulted with before, whose judgement concurring, gaue me comfort, that my opinion was not singular. But that which most of all sealed my warrant, was the royall Paraphrast King *Iames* of happy memory, whose excellent judgement vpon this Viall seemeth to me a cleare ray and beame of this Sunne, and at whose sacred and luminous torch we may be bold to light our candle. Only I haue adventured to poinct out the powring out of this Viall to the particular times, which this surviving generation hath in a great part beene so happy, as to see it accomplished; and in which time also the Royall Paraphrast did write his peereleesse exposition.

Mr. *Patricke Fenton.*

King *Iames* wrote his Paraphrase vpon the Revelation, before hee was twenty yeares of age.

And the fourth Angel powred forth his Viall vpon the Sunne, & power was giuen him to scorch men with fire; and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.

I doubted a long time, how the Sunne here might be meant of the Gospell of Christ, because thereupon the Viall is powred; and we find in the rest, that every Viall poures out a plague on the object where it lighteth: as, the first, vpon the earth; the second, vpon the Sea; the third, vpon the Rivers, and so in the rest. But I find the Sun to be exempt from the like plague, in sundry respects. First, because the Sunne is a heavenly body, but the plagues are all powred out vpon the earth: ver. 1. Secondly, it sufficeth, that the Sun is hereby made an instrument of Gods wrath, vpon the wicked; whereupon it is added here: *And power was giuen vnto him to scorch men with fire.* Thirdly, the Sunne scorcheth most in his highest elevation, when it shines clearest, and is least eclipsed with clouds, or the like. Now in all these

respects,

respects, the Sunne is an Emblème and resemblance of Christ, the * *Sunne of righteousnesse*, displaying his beams and rayes in the preaching of the Gospell, which the clearer and brighter it shineth, the more it scorcheth those, that either openly oppose it, or privily seeke to suppresse it, or set their face against it: while hee hath *healing vnder his wings* for all them, that wisely and timely betake themselues vnder the shady refreshing of Gods Mercy-seat. Besides, in the time of the fifth Trumpet we read, that *the smoke out of the bottomlesse Pit did darken the Sunne and Ayre*. Where, by the Sunne is clearely meant the light of the Gospell, obscured by Papall *Egyptian* Mysts. Noris it vnusuall in Scripture to compare the knowledge of Gods word to the Sunne, *Mic.* 3.6. *Therefore night shall be vnto you, that ye shall not haue a vision, and it shall be darke vnto you, that ye shall not diuine, and the Sunne shall goe downe ouer the Prophets, and the day shalbe darke ouer them.* Meaning, that the knowledge and light of Gods word should be restrained, which in *Amos* 8: 11: is called, *a famine of the word of God*. So *Esay* 30. 26: speaking of the restitution of the Church, specially in the time of the Gospell, saith, *The light of the Moone shalbe as the light of the Sunne, and the light of the Sunne shall be seuenfold, as the light of seuen dayes, in the day that the Lord bindeth vp the breach of his people, and healeth the stroke of their wound.* Here by this seuenfold brightnesse of the Sunne, is plainly meant the great light and prosperity of the Church, which commeth by the preaching of the Gospell. So also *Cant.* 6.9. the *Church* is likened to the Sunne, for her excellent brightnesse. And *Psal.* 19, the Prophet vnder the glorious lights of heaven, but especially the Sunne, in his admirable motion, and glorious light, and comfortable, by inlightening all places of the world, nothing hid from the heate thereof, doth set forth the glory of the Gospell, vniversally shining over the earth and heaven, as both the Apostle applies it (*Rom.* 10.18.) and the Prophet himselfe in the

* Mal. 4.2.

Chap. 9.2.

second

2. part of the Psa. at the 7. verse, & so forwards. So that no place is left for doubting, that by the powring out of this Viall vpon the Sunne, to which power was given to scorch men with fire, is meant nothing else, but a speciall time and state of the Church of Christ, wherein the Gospell should flourish in a most resplendent brightnesse, even as the Sunne at high noone in the height of Summer, bringing forth also an outward state of prosperity, peace and plenty, as attendants vpon it, or as a plentifull harvest followeth the Summer-sunne.

But where, or when (will some say) began this Viall to be poured out? Surely, if we begin at the first Viall, and so come along downeward to this, it will (as the star that pointed the Wise men to Christ, the Sunne of righteousnesse, gloriously risen vpon our *Horizon*) lead vs directly not only to the time, but in a manner, to the very place, where we haue seene this verified. Although we may not goe about strictly and precisely to restraine it to any particular point of time, or place, sith this Viall is poured vpon the Sunne, which signifieth the generall happy estate of the Church since the time of that eximious Reformation, by the preaching of the Gospell. Notwithstanding, if we can pitch vpon and point out any speciall place and time, where, and when this hath beene most eminently and completely verified, we may boldly conclude, that there, and then began this Viall to be poured out vpon the Sunne, according to our former generall note of direction. Indeed the Sunne of the Gospell, when first it began to display his more glorious beames from vnder the dusky clowds of Popery, as in the beginning of the Reformation (though still in all ages before *Luther*, even in the thickest *Egyptian* Sun-darkening foggs, there was some light in *Goshen*, which the Starres, Gods witnesses and Ministers, ministred vnto it) it was as the Morning Sunne, not shining so clearly at the first, through the interposition of vaporous erroures, and not fully dispelled, but for a good space waded

vnder some clowds, now breaking forth, as in King *Edward* 6. his raigne; now eclipsed againe, and withdrawing his light, as in Queene *Maries* raigne; only the fires of the Martyrs yeelding light to Gods hidden people, during that sad Eclipse: but no soener was this clowd blowne over, the blessed and glorious Queene *Elizabeth* succeeding; but now eftsoone began the pouring out of this Viall to manifest it selfe. For the first Viall discovers *Romes* grievous and noysome sores, beginning at *Luther*: the second Viall shewes the Sea of *Romes* doctrines to be all become as the blood of a dead man, which fell out vpon the Councell of *Trent*, and not before: The third shewes all their writers, and brochers of *Romes* doctrines, as Rivers flowing from that Sea, to runne all with blood; this was after the Councell of *Trent*: and now comes the fourth Viall poured vpon the Sunne, which falls pat vpon the blessed raigne of Queene *Elizabeth*, when now the Sunne of the Gospell begins to be mounted towards his Summer Meridian, his direct beames growing more and more potent, dispelling the clowds of Popish superstition, growing withall so hot, as they which beare the Beasts marke, are no lesse impatient of it, then beasts are of the Suns heat in the height of summer. And when the Popes Bulls came bellowing against her, his Emissaries here in *England*, as so many Incendiaries, labouring not onely to kindle an vnkindly division betweene the Head and Members, the Prince and her subjects, but often times to attempt her sacred Person: the good Queene was forced by Act of Parliament to make strong and wholesome Lawes against such a bloody brood, while they grew more and more mad at the bright sun-shine of the Gospell in her glorious and prosperous raigne. In that time it was, when King *Iames* of happy memory writing his noble Paraphrase, wherein he shewes this Sunne in the fourth Viall to be meant of the flourishing state of the Gospell, did as it were with his finger point to that glorious

Sanguis Martyrum semen Ecclesiæ.

Nubecula orat, & pertransibat.

glorious state of the Church, wherein that Princely paire of peerlesse Potentates did raigne. And it is added, *And men were scorched with great heat, & blasphemed the name of God, which hath power over these Plagues.* Now in what age or state of the Church hath the whole hierarchy of *Rome* beene so nettled and stung, so inflamed and fired with envy and rage, then in the blessed raigne of that Queene, wherein with exceeding heart-burning they saw the Gospel so gloriously to flourish and shine, and withall both the Church and state interchangeably and equally partaking of those admirable blessings, which began to be so multiplied vpon this land from that time forward. Yea what cowd, either of any discomfiture, or of the least dishonour, amidst such numerous and potent enemies of hers, did once so much as shadow the glorious beauty of her royall Crowne, or of Christs cause maintained by her? Notwithstanding all opposition, the *Sunne* hol ds on his glorious shining to the amazement of the world, to the impatient torment of the *Sunnes* enemies. How did their impotent malice vent it selfe in sundry attempts both open and secret, abroad and at home, by sea, and by land, against her sacred person and state, to have dimmed and darkened, yea quite to haue extinguished the glory of all, as if they would Giant-like haue pulled the *Sunne* from his sphere? But through his power and protection, that giues power to this *Sunne* to shine, and hath power over these Plagues, all their proud attempts proved but as arrowes shot against the *Sunne*, and retorted back againe vpon their owne heads.

They also blaspheme the name of God, who causeth his blessed Sun so powerfully to s ine. Did they not say vpon that miraculous discomfiture of the *Spanish* invincible *Armado* in 88, that God was now turned a *Lutheran*? Was not this to blaspheme the name of God? Yea besides, what vile and ignominious aspersions did they cast vpon the sacred person and illustrious name of that

Excellent Queene, and her Religion, calling her at the best an Hereticke, and her religion heresie? Was not this also a blaspheming of the name of God, of his truth, of his Gospell, of his annoynted Vicegerent, and whatsoever thing sacred Gods name is stamped vpon?

It is added, *And they repented not to giue him glory*: even him, whose miraculous power they could not but see and acknowledge, not only in preserving, but in prospering, that renowned Queene throughout her whole happy Raigne, in all her braue and princely designes for the maintenance of the Gospell, and the professors of it, at home and abroad, for rooting out of *Popery* and *Idolatry*, (but especially of *Seminaryes* and *Iesuits*, those ring-leaders and incendiaries) as neither meet to roost in the sunshine, but to be *cast out to the mowles and batts*, those birds of darknes, as *Esay* prophecied of those Idols, *Esa*, 2. 20: nor yet safe to be harboured in the pure Church of God, to *provoke the eyes of his glory*, whose iealosie is there most inflamed, where *Dagon* dare perk vp by *Gods Arke*. *For the eyes of the Lord runne to and fro throughout the whole earth, to shew himselfe strong in the behalfe of them, whose heart is perfect towards him.* How then could her religious raigne but become the obiect of envy to all hers and Gods enemyes? How could it but prosper on every side, while her maine care and study was, with an vpright, and vnhalting heart, to maintaine the two maine pillars of every well settled Christian state, to wit * true Religion, and the Lawes of the Kingdome, being the strong sinewes, which not only combine and fasten vs to Gods protection and favour, but vnite the Head and Members, Prince and people, in one intire body, whereby the whole becomes invincible? This made her enemyes even madd withall; when they saw, ioyned with her zeale, and her *semper eadem* for religion, her wisdome in a graue and wise Counsel, like that of * *Salomons*, who for all his

2 Chron. 16. 9

* *Edw.* 6. at his Coronation being presented with 3. swords, told them, those wer not enough hee must haue one more: wher at they marvailing, he told thē hee meant the holy Bible, the sword of Gods Spirit, without which, quoth he, we are nothing, nor can doe any thing. *Remains. Vis vnita fortior. To turne the hearts of the Fathers to the Children, & the hearts of the Children to the Fathers lest I come, & smite the earth with a curse, Mal. 4. If God be with us, who can be against us, Ro.* 8.

* 1. King. 12. 6, 7, 8, 9, 10, 11, &c.

his wisdome, yet had his Kingdome governed by his sage and old Counsellers, whose faithfull and mature advise, if his sonne *Rehoboam* had followed, he had not hastily lost the greatest part of his kingdome: When they saw her equity in her learned and religious Iudges, whom not their moneys in buying and selling of Iustice, but their better merits advanced to those sacred seats of iudgment: when they saw her masculine magnanimity in her captaines and martiall men both for Land and Sea-service, being persons picked of purpose for their worth, valor, long experience, religion, and loyalty to God, their Prince and Countrey: When they saw, that all their inchantments, and Iesuiticall plotts deliberated vpon in their set and solemne Conclaues, whereby they would haue all the world swayed and steered, and which cannot work, but by Serpentine insinuations into impotent and * feminine passions, could not once worke or impose vpon her masculine spirit, but that it was constantly guided by the Pole-starre of right judgement and wisedome in all her affaires,; when they saw they could not by all their subtile wiles worke any vnkindly division or disaffection betweene her Majesty and her subjects, but that they contended in a sweet emulation, her Majesty in a truly majestick, and motherly affection to her loyall children, they in a sincere and pious obsequiousnesse, as well to loue, as to obey her: when they saw they could not by any magicke spells, so worke vpon the time of that virgin-raigne, as to beget some sprightfull all-daring sparke, who like some *Phaeton*, or fresh-water Pilot, durst aspire to vndertake the sole guidance of the Chariot of the *Sunne*, or *Sterne* of *State*, to the hazarding, or certaine hastening of the combustion, or shipwrack of all in one bottome:

*Hen. 8. would vse to wish that when his Counsellers came to sit in Councell, they would commit simulation, and dissimulation and partiality, to the Porters lodge. *Remains.* Like *Ieth roes* Iudges *Men of courage, fearing God, dealing vprightly, & hating covetousnesse; Exo. 18.* Like *Davids* Worthies, & *Iehoshaphats* men of valour.

* *As Iezabel, & Athaliah.*

Hoc Reges habēt magnificum et ingens, nulla quod rapiet dies, prodesse miseris, supplices fido lare, protegere Senec. Traged. 7.

Esto mihi solus arbiter rerum, iure, ac nomine regio. Iustus de Rege, lib. 4. Aliquid hic laxas? totum amittis Ea est imperandi ratio, vt non aliter constet, quam si vni reddatur Tacit. 1. Annal Communis custodia Principatus, neminem vnum magnum facere. Arist. 5. Polit. Sēper periculosū privati hominis nomen supra (imo iuxta) Principis attolli. Tacit.

When

When they saw they could not by any purchase vnder hand for toleration of their execrable curse-causing Idolls, restraine or darken the beames of that Sunne shining vpon all her government: when they saw they could not with all their *Indian* gold, befor the more noble English braines, and loyall hearts of her most indeered and intrusted Attendants, but that they preferred the honour of their loyalty to their Prince and Country, before their private ends, were they never so profitable, if withall dishoneſt: when they saw, that her Maiesty had a richer Mine of gold and silver in England, caused by the influence of her sunlike gratious religious and righteous gouernment, in the bowells of her free-borne English subiects true hearts and affections, while in one Parliament time they would sweat her more subsidiary treasure, then all the *American* slaues can force from the *Indian* Mines to supply their gold-thirsty Master in a whole voyage: when they saw it was in vaine to goe about to perswade her religious heart to admit of * any Papall dispensation from all those sacred oathes, which shee had solemnly taken for the maintenance of the Lawes of her Kingdome, the only bond to secure it from invasion: when they saw, that they could not work the noble frame of her goverment to the mould and conformity of their Mystery of Iniquity, but that all her counsells and actions were fairely and squarely carried, the Mysteries of State standing most sound, while vpon most opposite tearmes with the Mysterie of Iniquity: When they

Pauci, Reges, non Regna colunt. Colit hic Reges, caleret vt omnes: Perdatq; aliquos, nullumque leret: Tantum vt noceat, cupit esse potens. Senec. Traged. 10. Stare omnes debemus, tanquam in orbe aliquo Reip. quicunq; iam versatur, eam diligere partem debemus, ad quam vos illius vtilitas, salusq; conuertrit. Cic. pro Planc. Semper officio fungitur, vtilitati hominū consulens, & societati. Cic. Offic. lib. 3. Lipsius.

The hearts and riches of the people are the Kings greatest treasure. King *Iames* in his speech 1609.

* *Hen. 3.* King of *England*, his vsuall practise.

Ne quid insidiose, ne quid simulate, ne quid fallaciter. Cic. Offic 3. Lipsius Polic. li. 4. Nam per fraudem & dolum regna euertuntur. Aristot. Polit. lib 5. Presertim, si publicus vsus, salusq; suadeat; quæ semper cum Principis vsu, ac salute coniuncta. Communis vtilitatis deretictio contra naturam est, non solum rationem. Lipsius. ibid.

they saw, they could not cause a iarre in that sweet harmony betweene her* Prerogatiue royall, and the fundamentall Lawes of her Realme, but that still *they went hand in hand together, to the contentment of all her friends, but terror of her enemyes, which (as her enemyes knew full well) if they should stand vpon termes of opposition, would hurt and hinder each o-*ther; the Prerogatiue Royall being like a tall gallant ship, which cannot sayle, without plenty of waters, nor against the winde and tyde, but with extreame difficulty and toyle of the Master or his Mate, and their Marriners, forced to fetch about for this poynt, & that poynt, *and yet hardly make any way; good Lawes established being as the Seas, wherein the Prerogatiue Royall may sayle at pleasure, and that most steddily, while through a iust Ballasse, or ballance it passeth as well lowly vnder, *as loftily aboue water, so that going a long with the wind and tyde of the Lawes, it is wafted so much the more both sweetly and swiftly by the easie and gentle motion of the Pilots hand, being thus every way helped, no way hindred by the current of the streame, while the Lawes runne in the full tyde of good execution; whereas, if it will make head against the streame of Lawes, and the kindly gayle of good affections, breathing forth from the Lawes vnviolated, it can make but small speed, and that to the great incombrance and toyle of the steerer and his Marriners about him: when (I say) they saw all this, and much more, as so many beames streaming from that Gospell-sun whereon in her raigne this Vial began more eminently and remarkably to be poured? No marvail, if such power were given to this Sun to scortch men with fire; no marvaile, If the *envious man* did fume and rage; and though they saw with open eyes the mighty hand of Divine protection and blessing vpon her sacred Person and State though the light of the Gospell shined never so cleare, round about, yet had they not the grace to repent of all their Anti-christian

*Nero stulte verebor; esse cum faciam, Deos? Sen. Hoc plus verere, quod licet tantum tibi. N. Inertis est, nescire quod liceat sibi. Sen. Id facere laus est, quod decet, non quod licet. N. Ferrum tuetur Principem: se. Melius fides.

*Violenta nunquam imperia retinentur diu: moderata durāt: Sen. Troas.

*Ne Decet timeri Cæsarem. Se. At melius diligi Ne. Iussisq; nostris pareant Se. Iusta impera.

*Et errat longe mea quidem sententia, Qui imperiū credat gravius, aut stabilius esse: vi quod fit quam illud quod beneficio adiungitur. Terent. Heauton.

*Potentia mediocriter exercita, omnia præfita conservat. Cæsaris dictum apud Dion, li 43 Contra, Qui impudenter, et passim in omnibus potentia abutitur, is neq; veram benevolentiam, neq; firmam securitatem invenit. Ibid. Lipsius, lib. 4.

christian hereſies, groſſe Idolatry, their often and miraculouſly fruſtrated treaſons and trecheryes, frauds, and forces, to giue God the glory. But as the *Ægyptian Magitians*, though they confeſſed of the fourth miracle, and the third plague of *lice*, *Digitus Dei eſt hic*; *This is the finger of God*: And as *Iulian* the Apoſtate, pulling the mortall dart out of his bowels, though therein he ſaw and felt the hand of Diuine reuenge, yet he vttered his confeſſion thereof with the voyce of blaſphemy, *Vicisti Galilæe*: and ſo breathed out his blaſphemous ſpirit in a deſperat impenitency: So here the *Magitian* Apoſtates, or ſpirituall *Ægyptian* Prieſts, though they could not but confeſſe the power of God in his perpetuall protecting of that royall Perſonage, and proſpering her in all her affaires of State, which they had vainely ſought ſo many wayes to defeat and deface: to this day haue they obſtinatly perſiſted in their blaſphemy and impenitency. Then which, what can be a more feareFull ſigne and marke of a reprobate minde, and of a conſcience ſeared and ſealed vp to condemnation, when men wilfully reſiſt the manifeſt and knowne truth? *Even as* Iannes *and* Iambres *withſtood* Moſes, *ſo do theſe alſo reſiſt the Truth, men of corrupt minds, reprobate concerning the Faith. But they ſhall proceed no further, for their folly ſhall be manifeſt vnto all men, as theirs alſo was.* 2. Tim. 3. 8. 9.

Exo. 8. 9.

The Fift *Viall* powred out.

And the fift Angell poured out his Viall vpon the Throne of the Beaſt, and his Kingdome was full of darkeneſſe, and they gnawed their tongues for paine, and blaſphemed the God of heaven, becauſe of their paines, and their ſores, and repented not of their deeds.

We haue beheld in the foregoing Viall, the Sunne mounted to a high pitch, which at the decease of the Royall Lady of ever blessed memory, seemed to be come to the summer solstice, entring the signe of *Cancer*: and now behold, in the pouring out of the Fifth *Vial*, the sun as it were in his retrograde, coming Southward, wherein he redoubleth his heat and luster (never any age producing such a Noble company of reapers, learned divines and Preachers, vnder the auspicious influence of such a Royall *Mecenas*, as the succeeding K. *Iames*, of happy memory) having prepared, and now presenting a faire and fruitfull harvest to Him, who is like to the *Sonne of Man*, comming in with *a golden Crowne*, and *a sharp sickle*, and *sitting vpon a white cloud*, of a peaceable government, to whom *an Angell out of the Temple cryeth, Thrust in thy sickle, and reape, for the time is come for thee to reape, for the haruest of the earth is ripe.* Chap. 14. 14, 15. Thus is our Sun continued without setting, from that Peerlesse Queene, to a Peerlesse King, in whose peaceable raigne this Fifth Vial comes to be poured out, and that so eminently and remarkably, as there is no place left of making the least scruple of it.

And the fift Angell poured out his Viall vpon the Throne of the Beast: some turne it, vpon the *Seat*, κατ' ἐξοχὴν the vulgar Latine, *super sedem Bestiæ*. It mattered not much, whether we translated *Seat*, or *Throne*, so as wee vnderstand it right, and not, as some, to take the Citty of Rome it selfe to be meant by the *seat* of the *Beast*, and so the darkening of it, to signifie the vtter demolishing and destroying of it. But first, darkening is not emphaticall, or significant enough to import a finall downefall. A state may bee much darkened, and yet subsist still. The darkening of Christs Kingdome and Gospell, of the Sunne and Moone (mentioned chapter 9.) by the smoke out of the bottomlesse pit, did not import the vtter extinguishing of them, sith (blessed be God) we haue seene in the former Viall, and still doe see the

glory of the Sunne to breake forth in a greater brightnesse, then ever it did before in any age of the Church. Againe, to take Throne or Seat here, to be literally meant of the Citty of Rome it selfe, where indeed the Beast sitteth, were to offer some violence to the whole tenure of this Chapter, which admitteth not of any literall interpretation rigidly, being wholly allegoricall and mysticall: and in those things especially, which either cannot admit of any other interpretation, then mysticall, or else, where, though the literall may in some sort be received, yet the spirituall (if any) is to be preferred. Besides, the Pope may haue his throne, his seat in any other Citty, then *Rome*, as once he had for many yeares at *Avignon* in *France*, where the Pope kept his Court: so that by Seat or Throne, here, we must necessarily vnderstand that vsurped soveraignty and supremacy, which the Pope hath assumed, and erected over all imperiall and regall thrones. This is that throne or seat, which by ỹ pouring out of the 5. Viall, is darkned. And, that seat signifieth Dominion or Rule, is agreeable to the Scripture phrase else where, as Chapter 18. 7. where *Babylon* saith, *I sit a Queene, &c.* As much to say, as I raigne and rule as a Queene. And even *Platina* vseth this Phrase familiarly, in the liues of the Popes, saying, such a Pope sate so long, that is, raigned as Pope so long; so that the seat or throne here hath a larger extent, then to be confined to the walls of the Citty of *Rome*, since it comprehendeth the whole vnlimited and boundlesse domination of the Pope, which hee hath stretched not only over the whole earth, or Empires thereof, but over hell it selfe. And that the Popes vsurped power is meant hereby, the next words evince; for vpon the pouring out of this Viall vpon the seat of the Beast, his Kingdome is darkened. But the sense is cleare enough.

See the Royall Paraphrast K. *James*.

Now, although in all ages (which the Reader must still vnderstand, while we point out the most specall time

of

of the pouring out of each Viall) there haue not wanted witnesses pouring out their Vialls in some measure vpon the Throne of the Beast, to wit, by detecting the Popes vsurped Supremacy, and so conuincing him to be the Beast, the Antichrist, whereof if any desire a particular view, I referre him to *Catalogus testium veritatis*, to *Philip Marney, L. du Plessis*, his *Mysterium iniquitatis*, to *Henry Bullinger* in his *Preface to his learned Expositon of the Revelation*, and others: yet we haue with our eyes seene this fift Viall poured out vpon the Throne of the Beast most effectually, and apparantly in the time and raigne of King *Iames* of happy memory. What a clowd of witnesses did that time produce, of learned Diuines, who both by their writings and preachings haue darkned the Beasts Throne, proving and convincing by euident and invincible arguments, the Pope to be a most egregious vsurping Tyrant, that *Man of sinne*, that *Sonne of perdition*, that *Antichrist*, that *Beast*? And was it a marvaile to see such a Clowd, when there was such a Sunne, whose influence might raise it vp? Was it a wonder to see so many braue Champions marching in the field, bidding battell, & laying battery to the *Beasts Throne*, when they had such a royall Generall to lead them, and as it were to giue the first and bravest onset? Yea, who ἐπὶ τὸν θρόνον, may challenge to be the Angel, who poured out this Viall. And who so fit to encounter such a highly elevated, but Mystick Throne, as he, in whom the potency of a great Monarch, and the pregnancy of a most judicious Diuine, might well stand in emulation, and striue for Mastery? And what a golden Viall of hot coales hath hee poured out vpon the Beasts Throne? How hath his royall quill, strucke through, dimmed and darkned the Papall Kingdome? And this, not only by his excellent and peerlesse Paraphrase of this whole booke, but especially (and that which mainly butteth vpon the Beasts Throne) in that most renowned Premonition; TO ALL MOST

MIGHTY MONARCHS, KINGS, FREE PRINCES AND STATES OF CHRISTENDOME, IAMES BY THE GRACE OF GOD, &c. Therein every man may see this fift Viall punctually poured out vpon the Vsurped Throne of the Papacy. Had it beene but a declaration of the state of Antichrist, by some private Person, though a learned Divine, published for the vse of Gods Church in generall, it might well haue claimed a great part in this Viall; but being such a *Premonition*, bearing the name of such a mighty Prince; yea so judicious and learned, that many ages, no nor any can shew the like; and dedicated even to all the mighty Monarchs, and Princes of Christendome whether members of the Church of Rome, and subject to the Beasts Throne, or otherwise Free: What a wonderfull dash must such a royall pen impact vpon all the externall simple-seducing, and tender-eyes-dazeling Pompe of Pontifician or Papall vsurpation? And that, not only if we looke vpon the front of the *Premonition*, being imbellished with the most illustrious Names (as the *Emperour Rodulph*) and Titles of all Christian Monarchs and Kings, enough to quell the Beast, or to make him looke pale with a fearfull jealousie of his Throne: but when we looke within this goodly Garden of Princes independent jurisdiction, but only from God, and his word, and obserue how it is both beautified and fortified with *Palisadoes*, to debarre the Beast from breaking in vpon it, and so from cropping the strong fragrant *Basil growing therein, or from trampling it down with their proud Paw: When we doe but weigh those excellent arguments, and demonstrations, which his Majesty hath most divinly concluded from sacred Scriptures, Councells, authentick Records and Histories ancient and moderne, proving the Popes vsurpation in it selfe to be most Antichristian, and the very Character and Marke of the Beast, as the Apostle hath described him, 2. *Thess*: 2. Oh that all Potentates and Princes would

* *Basil*, signifies King.

would but once take heart of grace to read and seriously ruminate vpon that royall *Premontion*! But as yet it is hid from their eyes. Nevertheleſſe, when the vaile ſhall be taken from their eyes, (as ſhortly it ſhall) to ſee the *Myſtery of iniquity* vnmasked, and all the Popes power but as a painting vpon the wall, then ſhall they not only diſcover the Beaſts Throne to be (as we already ſee it) darkened: but ſhall be principall Agents and Inſtruments themſelues vtterly to demoliſh the Beaſts throne, *hating the Whore, and making her naked, eating her fleſh, and burning it with fire*, Chapter 17.16: through very indignation, that they had beene ſo long bewitched and belotted with her ſorceries, and made drunke with the Cup of her abominations. *For God hath put in their hearts to fulfill his will, and to agree, and giue their Kingdome vnto the Beaſt, vntill the words of God ſhall bee fulfilled.* Chapter 17. 17.

In the meane time, how mightily is the Beaſts throne darkened vpon the pouring out of this *Angels Vial*? How is the luſter and ſplendor thereof waxed pale? who, reading this princely premonition (together with other learned Divines writings in that raigne eſpecially) begins not at leaſt to diſrepute this glittering Throne? Who doth not diſcerne it now to be a very Puffe, or Muſhrome, growing from the fatt warme ſoyle of the earth (the place whence the Beaſt cometh, chapt. 13.) and that in the night time of darke ignorãce, and ſleepy ſecurity, and now like the Thiſtle in *Lebanon*, to ſtrout it ſelfe over the *Cedars* in *Lebanon*, the Kings and Princes of the earth, as the only Lord Paramont, and God over all?

And is it a wonder then, that all they, who beare the *Beaſts marke*, and adore his Image, who ſo much admire and dote vpon his gliſtering Throne, are even madd at the pouring out of this Vial, ſo as they gnaw their tongues for paine, and with that dogg *Becanus*, and that diſtorted *Tertus*, do belch out blaſphemies againſt

the God of heaven, and his sacred Lieuterants here on earth? They gnaw their tongues for very spite, that they cannot with any probable, or colourable argumēts vphold the dignity of the *Beasts* throne, against so cleare evidence of his Antichristian vsurpation. And this we may well deeme to be one reason, that now of late dayes all Iesuiticall penns haue ben so still & quiet; For they are so beaten from all those thickets, wherein the Beast was wont to harber, and that of late especially by that Royall huntsman, as that they haue no more left, but their tongues to gnaw vpon now, all the painting vpon the Whoores face, and about the *Beasts* throne, is so marred by the touch of this fifth *Vials* fervour poured vpon them, as that her old rivelled wrinkles, and the rotten posts of the varnished Throne are displayed to all, that haue but their eyes open, or in their head. And no doubt, but the while they dee in their hearts *blaspheme the God of heauen*. And that for two reasons here annexed: 1. *because of their paynes.* 2. *of their sores.* We heard of their *sores* vpon the pouring out of the first Vial, *sores* in doctrine, and *sores* in manners; and now againe their sores are mentioned, and that for two reasons. 1. importing, that their old *sores* still stick vpon them, and are not all this while healed: 2. That they come to be more and more discovered, to the greater exasperation of their *payne*. But yet, for all this, though they be mightily convinced of their desperatly diseased estate, though they see and feele the glory of the *Beasts* Throne, so darkened, that vneath it is like to recover its former estimation with the world, but is declining, and drawing neere to the vtter downfall: yet (saith the spirit) *they repented not of their deedes*. O Iewish obstinacy, vpon whom the wrath of God is come to the vttermost! O *Ægyptian*, and Pharaonicall obduration, that having seene and felt the Divine hand, so heavy vpon you in so many sore passed plagues, and the evidence of Gods word and Angels darkning all your

glory

glory: yet you will persist in your impudency, and so fill up the measure of your rebellions, vntill the remnant of the *Vials* of the last and vtmost *plagues of Gods wrath be powred*, and even emptied *out vpon you*.

The Sixt *Vial* powred out.

Ver. 12. *And the sixt Angell powred out his Viall vpon the great River Euphrates, and the water thereof was dried vp, that the way of the Kings of the East might be prepared.*

Ver. 13. *And I saw three vncleane Spirits, like Froggs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.*

Ver. 14. *For they are the Spirits of Divels, working miracles, which goe forth vnto the Kings of the Earth, and of the whole world, to gather them to the battell of the great day of God Almighty.*

Ver. 15. *Behold I come as a Theefe in the night, Blessed is he that watcheth, and keepeth his garments, least he walke naked, and they see his shame.*

Ver. 16. *And hee gathered them together into a place, called in the Hebrew tongue, Armageddon.*

Having found the former Vialls so punctually fulfil-
lek in our forepassed times, and that also in such an ex-
quisite successiue order, as hath beene shewed; this pre-
sent sixt Viall doth challenge the next turne to be pou-
red out. Not that the former Vialls are now ceassed, and
so call in, and giue way to this. For all these Vialls are
so poured out, as, like to *Iehuaes* speare stretched forth, Iosh. 8. 26.
they are not called in againe, nor ceasse their severall
consequent effects, till the very last of them be poured

our,

out, which shall end in the vtter ruine and confusion of Antichrist, with all his Adherents, and partakers. For still the noysome and grievous sores (the issue of the first Viall) are vpon all those, that haue the Beasts Marke, and worship his image, as incurable: still the maine Sea of Romes doctrines continues altogether as the blood of a dead man: still, the Rivers issuing from the same, of the like nature, blood: still, the Sunne of the Gospell (maugre all his malignant opposites) shineth gloriously (blessed be God, who hath power over these plagues) scorching the Adversaries with fire of spitefull envie, though the light thereof will not lead them to repentance: still, the fife viall, darkening the throne and Kingdome of the Beast, is in force, and shall never with all their *Index Expurgatorius* be expunged; and now followes in order the pouring out of the sixt *Vial*, ratifiyng the former fiue, and preparing the way for the seventh, when all the plagues in a full confluence shall be accomplished.

In the words of this Vial we may obserue foure generall branches: 1. A preparation to *Babylons* ruine. v. 12. 2. An Agency for the mustering together of *Babylons* forces to fight the great battell, ver. 13, 14. Thirdly, *Christs* watchword to his souldiers, ver. 15. Fourthly, the place where the maine battell is fought, ver. 16.

First, for the Preparatiue to *Babylons* destruction; ver. 12. *And the sixth Angel powred out his Viall upon the great* "*River Euphrates, and the water thereof dried vp, that the* "*way of the Kings of the East might be prepared.*

In these words two things seeme very obscure, and full of difficulties: as 1. the great River *Euphrates*. 2. the Kings of the *East*; But for the first, it is well knowne, that the ancient heathen Citie *Babylon*, situate betweene *Assyria* and *Chaldea*, so famous in Scripture for Captiuing of Gods people, was strongly fortified by that great and goodly River *Euphrates*, by meanes whereof it was impregnable. For neither had *Darius* won it, but by the

horrid

horrid and vnnaturall stratagem of *Zopyrus*, one of his Nobles: Nor *Cyrus*, the first vanquisher of it, but by a rare deuise of draining the River aboue, by sundry artificiall sluces, giving his men in charge, whom he left before the Citty, that when they should obserue the River to be decreased, and fourdable, they should presently take the opportunitie, wade ouer, and suddenly surprise *Babylon* in her deepe security, which fell out accordingly. But here is not an artificiall draining, but some miraculous drying vp of the great River *Euphrates*, by diuine hand, as *Ier.* 50.38. Or as it was in the red sea, and *Iordan*, whose waters, miraculously driven backe, yeelded a dry passage to Gods people on foor. The meaning here is, that the maine defence and fortification of the Mysticall *Babylon*, vpon the pouring out of this sixt Viall, shall be so miraculously exhausted, as that a free and easie way is made for her fatall and finall destruction. *Euphrates* being also a word, that signifieth a strong fortification. And what hath bene this spirituall *Babylons* supporter all this while? What but profound ignorance? But now this deepe River is in a maner dried vp. The light of the Gospell hath so vnmasked the whole Mystery of iniquity, that a man may see the bottome of it. All their arguments, which formerly were very currant and plausible with the credulous world, are now at a *Non plus*. They are now forced to put vp their pipes, to silence their penns (as wee see of late all husht on a sodaine, as it were miraculously, all amute) betaking themselues to their pikes and swords, as we shall see by and by in the next branch of this Viall. If we should goe about to branch *Euphrates* here into the severall derivations, as either from the Hebrew, signifying to fructifie, or from the Greeke, either from εὐφραίνω, to exhilarate, or εὐφραλής, or εὐφραλία, to speake or argue well: all would meet againe in the channell of ignorance, which being dryed vp, now all their Profite and pleasure, all their subtilties of Argu-

ments fall away. But we need not seeke after artificiall derivations of *Euphrates* here, as *Cyrus* once did, for the taking of *Babylon*. If the Reader will haue but a little patience, he shall perhaps see *Euphrates* quite dryed up, when once he hath well considered, and concocted the other concurring circumstances of this Vial. For this great mysticall River being miraculously dryed vp, maks way for the *Kings of the East*. Who are those? Some vnderstand, that Rome shall be ruined by Easterne Kings: some, that hereby is ment the conversion of the *Iewes*, and *Mahumetans*, inhabiting most in the *East*. And to make the easier way to it, they dispatch Rome it selfe out of the way, in the fifth Vial, as we touched before. So that they vnderstand here the very litterall River *Euphrates* of the old *Babylon*, which (say they) shall be miraculously dried vp, to giue the Iewes passage to return to their *Ierusalem*, and there professe Christ, and Christian Religion. But, first, this sorts not with the fift Viall, the Beasts throne and Kingdome still standing, though darkened. Secondly, neither doth this exposition, being too litterall, beare Analogy to the vniforme tenour of these Vialls, all of them having especially a mysticall interpretation. Nor is the Citty of Rome only, but the whole Pontifician hierarchy, here comprized within the compasse of *Euphrates*. So that the sense is, the whole Kingdome of the Beast, vpon this sixt Viall, is drawing on apace to the vtter ruine, and that by the Kings of the East, who are mystically to be vnderstood. The old *Babylon* was destroyed sometimes by the Kings of the East, as the *Persians and Assyrians*; sometimes by the Kings of the West, as the *Chaldeans*: *in fine*, by the Kings of the North; as *Alexander of Macedon*. But here the Kings of the East, who shall conquer Mysticall *Babylon*, are all those, who (Chapter 17. 14.) being on the Lambes side, are described to be the *called, and chosen, and faithfull*. These are Kings, so stiled in Scripture, as Chapter 1. 6. and elsewhere. And they are

called

called Kings of the East mystically, in relation to Christ *the Sunne of righteousnesse, arising vnto them with healing vnder his wings. Mal.* 4. As *Esay* also speaks of Christ, and his Church, *Arise, shine, for thy light is come, and the glory of the Lord is risen vpon thee. For behold the darknesse shall couer the earth, and grosse darknesse the people; but the Lord shall rise vpon thee, and his glory shalbe seene vpon thee: and the Gentiles shall come to thy light, and Kings to the brightnesse of thy rising. Esay* 60. 1, 2, 3. This Prophecy (no doubt) did point to the birth of Christ, that Sunne of righteousnesse arising, and very likely also to those sages or wise-men of the East, the first fruites, and type of the Gentile-Church, who came to worship him, and who by their Prince-like deportment, and the rich gifts which they presented to Christ, did easily shew themselues to be no lesse then great men, yea Princes or Kings; which is very agreeable to *Esays* Prophecy, *The Gentiles shall come to thy light, and Kings to the brightnesse of thy rising.* But howsoever, sure I am, that by faith in Christ, they are spiritually Kings of the East, as being sonnes of the resurrection, who are compared to the Morning light, that shineth more and more vntill the perfect day. Thus as there were Kings of the East to entertaine Christ at his first comming in humility: so here a way is prepared for the Kings of the East, the elect of God, to meet Christ at his comming in Majesty, as in the pouring out of the seventh Viall, wherein the Lord shall abolish that wicked one with the brightnesse of his comming. And it was an Angell ascending from the East, who had the seale of the living God, wherewith he sealed the servants of our God in their foreheads, Chap. 7. 2, 3.

Pro. 4. 18.

Indeed the Beast-marked, and those that worship his Image, are not a little superstitious in observing of the East; they cannot pray, but with their faces towards the East, as if they were Iewes, still expecting the Sun-rising of the Messias; Or like those Idolaters in *Ezechiel*, wor-

 shipping

shipping the Sunne towards the East? But what haue the children of light to doe with superstitious rites of the children of darkenesse?

Againe, in the second place, by the Kings of the East, we may vnderstand all those earthly Kings, who formerly being made drunke with the Wheres Cup, and having their eyes dazeled, yea blinded with the golden lustre of it, had given their power, strength and Kingdome vnto the Beast: but now, Gods word and will being to be fulfilled, and the time of their *Babylonian* confederacy and captivity expired, they having their eyes inlightened with the Sunne-beams of the Gospell, are now admitted into the number of the Kings of the East, *Gods called, and chosen, and faithfull*, with them *to hate the Whore, and make her desolate, and naked, to eat her flesh, and burne her with fire*. Chap. 17. 16. Rev. 17. 13. 17.

But for the generall Conversion of the Iewes, so credibly expected of many, whatsoever either probable or demonstrative Arguments may be brought for it from Scripture, yet this place seemes not to pregnant for it. Nor doe I loue to controuert it: *Optandum est vt fiat; orandum est vt fiat.* It is indeed generally held both of ancient and moderne Divines. Saint *Augustine* saith, *Erit quandoque aperta vocatio Iudeorum in salutem Evangelij.* But whether *in loco suo orandus*, or *è loco suo migrandus*, he determines not. This I am perswaded of, that what, or howsoever their calling shall be, if it shall come in vpon the fullnesse of the Gentiles, surely it is more then probable that it is very neare at hand, forasmuch as the Gentiles seeme to be come to the full height, to a high water, if not rather beginning to vaile, and decline. For men of all sorts will not for all the preaching and pressing of the Gospell, stirre one foot from their habituall and predominant reigning sinnes, to increase the Tyde with the flood of repentance towards God, being ready rather with the backsliding streame of Apostacy, to fall backe

Aug. Qu. Euang. Qu. 32. To 4.

backe againe into the brackish and brinish Sea of *Marah*, and of all rebellion against God.

But in a word (to resolue this knotte here) the drying vp of *Euphrates*; that so the way for the Kings of the East may be prepared, is a cleare allusion borrowed from the estate of the heathen *Babylon*, and here applyed to the mysticall Babylon. In Scripture we read, that when God was about to destroy the former *Babylon*, he threatned to dry up her waters, specially *Euphrates*, her chiefe defence. And when he is about to deliver his people, and destroy their enemyes, the *Egyptians*, he driveth vp the Sea. So here he giveth vs to vnderstand, what he is about to doe concerning the mysticall Babylon, and the spirituall *Egyptians*, namely to bring vpon them even vpon the whole Papall Hierarchy, vtter destruction, and to worke a mighty and marvelous deliverance for his owne people. This must needs be the expresse and cleare meaning of the Holy Ghost in these words. Nor are we to pitch our eyes vpon any reall, or visible *Euphrates*, or vpon the externall forces and powers of the mysticall Babylon, as though they were meant in this *Vial* to decay, or be dryed vp. Let no man imagine, that by the great River *Euphrates* here dryed vp, is meant the previous ruine of the house of *Austria*, so making way for the ruine of *Rome*. For certainely they must fall both together, as the Oake and the Ivie clasping each other. The ruine of the house of *Austria*, is not to be a forerunner, but a concomitant of *Babylons* fall. Nor is it possible for the Papacy to stand, if once the power of *Austria* were shaken. *Rome*, *Spayne*, *France*, and all their confederate powers may stand together in their full strength, and yet the great River *Euphrates*, vpon the powring out of this *Vial*, be sayd to be dryed vp. Ier. 50. 38.

How can that be, will some say; Or when is this *Vial* poured out, that way should be made for the ruine of *Romes Hierarchy*? Qu.

Ans. There

Sir *Walter Raleigh* in his Preface towards the end.

There are too many curious and captious questionists now adayes. And I remember what once a wise, but vnhappy Statesman of this Kingdome said, that whosoever in writing a moderne history, shall follow truth too neere the heeles, it may haply strike out his teeth. And who knowes not, that the pouring out of hot coales vpon a furious and outragious Beast, may make him kick, and fling about him? And though his Beastly-head seeme pretty remote, yet he wants not his brood every where, ready to revenge his quarrell, and returneth to him that meddleth, as hot coales as he bringeth. And besides, would there not be found mockers enough (of whom Saint *Peter* speakes) who, if a man should apply this Viall to these times, would be ready to breake out into profuse laughter? That the Mysticall *Babylon* should now begin to be said to haue her great River *Euphrates* dried vp, her chiefe strength and forces decaying and declining, and so making way to her destroyers, the Kings of the East, the sonnes of the Gospell: what more ridiculous? What more incongruous, or contrary to all common sense and reason? The Pope and his party get ground every day, prevaile and prosper in all their attempts; the Protestants side goes to the walls, and talke you of a present declination, drawing on to the destruction of the Papall power? Can you say, with any likelihood, that his great River *Euphrates* is dried vp, when but of late dayes (to omit the new accesse and confluence of other Rivers, as the rich *Elue*,) it hath beene inriched and inlarged with the confluence of the sweet *Rhine* now falling into it, whose bankes are the faire *Palatinate*?

But what haue I to doe to satisfie such men, as take the estimate of diuine Mysteries, according to the shallow scantling of common sense and opinion? What will they say, if the very swallowing vp of the noble *Rhine*, proue in the end the drying vp of the great River *Euphrates*? Doe we not know, that *iudgement must be-*

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ghe at the house of God? And what followes vpon it, but the veter perdition of the Gospell? And doe they not know, that *before honour goeth humility, and an high mind before a fall?* And is not the present presumption of *Babylon*, and of her party, a pregnant presage of her speedy ruine? How soone did [*Is not this great Babel*] turne the prowd King thereof a grazing? *Dan.* 4. And when that insolent Tyrant *Belshazzar* was a quaffing, and prophaning those sacred vessells, the spoyles of the Lords Sanctuary, how sodainly appeared the handwriting vpon the wall, *Mene, Mene, Tekel, Vpharsin? Dan.* 25; 26; 27; 28, *&c.* Let the proud King of the Mysticall *Babylon*, read the interpretation, and apply it. How doth Babylon at this present triumph and pride her selfe in the sacred spoyles of Gods people? Now is she drinking healthes to her lovers in the full bowles of her late conquests over the poore Protestants; and to fill vp the measure of her drunkennesse, she hath already swallowed downe at one gulp the blood of all the flocke of Christ; even to the last drop, through the wide gulfe of her bottomlesse confidence, and insatiable thirst. Babylon then being arrived at the toppe of all presumption, is not this a presage of her sodaine downefall? Was it not just so in the punishment of heathen Babylon? And just so shall it be in the mysticall *Babylon*, what saith the Scripture? *She saith in her heart, I sit as a Queene, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be vtterly burnt with fire: For strong is the Lord God who iudgeth her,* And I pray you tell me (you that haue learned but your *A B C* in Gods booke, and are not altogether transported with the groundlesse & vnnaturall *Aphorismes* of Atheisme) where is a mans strength and safeguard become, when once he is possessed, with the proud spirit of carnall presumption? Doth not God then forsake a man, and expose him to ruine, when once he is come to his full height of confidence

Rev. 18. 7, &

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In his owne strength? And when is the bubble neere bursting, then when it is swollen so bigg, as it cannot be stretched any further? It is *Babylons* present case. And where God utterly forsakes, is not the great River *Euphrates* of a mans defence dryed vp? And we knowe that all, and chiefely great Rivers defensiue to Cities or States, are speciall defences given of God, and come neither from the art nor industry of man. *The hearts of Kings are in the hands of the Lord, as the Rivers of waters, he turneth them which way soever he will.* So that the drying vp of the great River *Euphrates* is here to be understood of the removing of the limits and bounds, which the Divine, and all limiting providence hath prefixed for the continuance of Antichrists dominion. And now the time being neere the expiration, therefore vpon the pouring out of this Vial is *Babylons Euphrates* said to be dryed vp, because God is about to accomplish his will in her destruction. It being the proper worke of God to dry up Rivers, to determine the times and seasons, *which the Father hath put in his owne power.* So that the mention of drying vp Rivers, as *Euphrates*, giues vs to expect, the deliverance of Gods people is at hand, as we see in the dryng up of the *Red sea*, and of *Iordan*. This is a matter of speciall beleife, to be apprehended by faith of the people of God, which the enemyes by sense cannot apprehend. Therefore is it here wrapped vp in a mysticall phrase of speach. On the contrary, is not the present dejection and affliction, yea in a manner the deplored, and (if mans apprehension may be iudge) desperate condition of Christs poor afflicted followers, a good signe, that their deliverance is not farre off? What say you to the state of Israell in *Ægypt*, and that even then, when *Moses* was sent to fetch them out by a strong hand (as now in this *Vial* God is about to deliver his people from the *Beast*) when now (vpon *Moses* his coming) they began to be in worse case, and harder bondage, then ever before; their *Taskmasters* are more se-

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vere and strict, then ever: the poore caitiffes must make good their intollerable taske, and daily tale of bricke, and yet now they are denied straw, which formerly was allowed them; they are now (poore soules) scattered over all *Ægypt*, to goe scrape vp stubble in stead of straw. Is this the way to be delivered? Yea, doe they not exclaime vpon *Moses & Aaron*, as Mockers, and makers of them more vile and miserable, and in stead of delivering them, to plunge them into more deep, intollerable, and inextricable bondage? But patience a while. Giue God leaue but to worke, and to vse his owne meanes, without prejudicating his maner of doings; suffer him to magnifie his power vpon *Pharaoh*, and his *Ægyptians*, in inflicting his mighty plagues vpon them: and then *behold the salvation of the Lord. Exod.* 14.26. Lo here, the *Ægyptians* (the while) did more domineere and triumph over the poore *Israelites*, then ever, their more grievous pressures put them further off from all hope of deliverance: and yet all this was a beginning and preparatiue to that *Ægyptian* wracke in the Red Sea, which was taught to giue Gods people a safe conuoy. And what shall we say to the estate of *Israell* in *Gideons* dayes, who when the Angell came and saluted him, saying, *The Lord is with thee, thou mighty man of valour*: Hee answered, *Oh my Lord if the Lord be with vs, why then is all this befallen vs, and where be all his miracles, which our fathers told vs of, saying, Did not the Lord bring vs vp from Ægypt? But now the Lord hath forsaken vs, and delivered vs into the hands of the Midianites.* And what marvaile was it? *Baalls* Altar and Groue were among them, yea and that neere vnto *Gideons* fathers house. But God by night warnes *Gideon* to throw downe *Baalls* Altar, which his father had made, and to cut downe the Groue by it, and offer sacrifice of peace vnto the Lord. Here then was the maine obstacle of *Israels* welfare first removed. Hereupon *Gedeon* marcheth in his might, goes on, and prospereth: Now

Iudg. 6.

a *Barley Cake* smites the *Midianites* tent; now a handfull of men, even three hundred with their swords and lampes dare surround the enemy, and give that huge host a miraculous discomfiture, even without stroke-striking; for feare of whom twenty thousand of *Israell* being faint-hearted had forsooke the field, and retired home. Thus God can help at a pinch, even against all likelihoods, and when his enemies are in the height of their presumption, and his owne people at the lowest ebbe of strength and meanes to helpe themselves; when once *Baals* Altar is cast downe. *Hilary* saith, *proprium esse solius Ecclesiæ, vt tunc vincat, cum laditur: tunc intelligat, cum arguitur: tunc secura sit, cum deseritur: tunc obtineat, cum superata videtur*: *It is the Priviledge of the Church, then to vanquish, when it is wounded: then to understand, when it is reproved: then to be secure, when it is forsaken: then to obtaine the victory, when it seemeth to be overcome.* Need we now to apply these examples to our present purpose? Who so dull, as to require it? Doth he not see Israell every where to goe downe the wind, and to become in a maner to the very precipice of ruine? Doe not the Egyptian Taskmasters every day vexe them more and more? Is there not now (in all appearance) lesse hope of deliverance, then ever? But what then? Is Gods hand therefore shortened, that it cannot saue? Shall outward appearances prescribe or limit his power? Or shall the most extreme difficulties proue impossibilities to his Omnipotency? Or is not God the same God still to Israell? Or is he not still good to Israell? Or doth he afflict them, because he hates them? Or doth he humble them, that he may for ever cast them off, and not rather thereby to take occasion, to raise and restore them in due time? Or doth he suffer the Beast, the Antichristian power to prevaile and prosper, vsing him as a rodd to scourge his foolish and wanton children, because he loveth or favoureth the Antichrist, his mortallest enemy? Yea is not this cruell rodd reserved and

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destinated to the fire, so soone as the Father hath thereby disciplined his Children, as now they humble themselues, repent of their sinnes, reforme their wayes, remoue the stumbling blockes, and prouocations of Gods jealousie, fall downe, and with greater fervency and importunity of strong cries sollicite their offended Father, and so shake off from them that drowsie security, and lethargy, wherewith the world is so desperately possessed? And in the meane time, is the Beast so senseleſſe, (and so senseleſſe he is) as not to discerne these seven last Plagues of Gods wrath to fall vpon his marked ones only, even as the ten Plagues fell vpon the Egyptians, and not vpon his owne Israelites? Gods Israell indeed is sore afflicted and humbled, but all the Plagues light vpon the Beast, and his Crue. Afflictions admonish and occasion Israell to repent, to humble themselues, to seek reconciliation with their heavenly Father; thus afflictions are good Medicines and Monitors for their betterment: whereas on the other side, the Plagues which fall vpon the brood of the Beast, worke in them no repentance at all, but cause them to vtter their impatience, and to belch out their blasphemies, as effects issuing from the filthy source of their superabundant, and incorrigible corruptions.

Shall I say then that this sixt Viall is already begun to be powred out? That needs not neither: though if we did, the former example might stay our faith from falling into the pitt of incredulity, in case those two blind guides in divine wayes, carnall sense, and humane reason, should take vpon them to conduct it. But yet least so hard a morsell might overcome the weake stomack, before it be better concocted: proceed wee to that which followeth in this Viall; which if we find not plainly enough fulfilled in these our dayes, it will be in vaine for the best Oratour to goe about to perswade it.

The second Branch therefore of this Viall, is an A-

See the Royall Paraphraſt K. Iames.

gency diſpatched for to prevent the Kings of the Eaſt from the ſurpriſall of *Babylon*. Ver. 13. *And I ſaw three vncleane ſpirits like Frogs come out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet; for they are ſpirits of Diuells working miracles, which goe forth vnto the Kings of the earth, and of the whole world, to gather them to the battell of the great day of God Almighty.* In this Agency we haue firſt the Agents: deſcribed, firſt by their nature, noting their ſingular actiuity and agility, as alſo ſubtilty and pregnancy of wit, being called *ſpirits*: and what place ſo cloſſe, what walls ſo thicke, what ſinque ports ſo well watcht, as can keep out ſpirits? Secondly, for their numeroſity, *Three*, a number of perfection: it imports abundance of them in the time of this Viall. Thirdly, by their quality, *vncleane*. Fourthly, by a ſimilitude, *like Froggs*. Fifthly, by their commiſſion, armed with a threefold authority, they come *out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet*. Secondly, the execution of their Agency, which is ſet downe, firſt, in the extent of it, *they go forth vnto the Kings of the earth, and of the whole world*. Secondly, in the intent of it, *to gather them together to the battell of the great day of God Almighty*. And laſtly, by what meanes they perſwade the Potentates of the earth, to wit, by *working miracles*, namely falſe miracles, foraſmuch as they are the *ſpirits of Diuells*. Nor are we to omit *Iohns* teſtimony concerning this brood, ſaying, *And I ſaw &c.* which giues vs to note this Agency, as a thing very conſpicuous, and euident to the view of (at leaſt) euery ſpirituall Beholder, yea ſo palpable, as that the very externall ſenſe, the eye, may eaſily obſerue it. And this inuites vs to a ſpeciall attention of this whole matter. The drying of the great River *Euphrates* was not with [*I ſaw*] for that is a matter of faith, not of ſenſe.

Now for theſe Agents, who ever they be, the Royall Paraphraſt ſaith, they are *Eccleſiaſticall Fathers*, and *A-*

gents,

gents, as the Divells last brood. Every man with halfe an eye may plainly see whom he meant, vnlesse the brood of *Arminians* as later, come in to claime their Copy-hold. *Henry Bullinger* writing his excellent Commentary vpon the Revelation about seventy yeares ago, vnderstands by these Factours the Popes *Legates à latere*, who negotiated in all Kings Courts their Masters cause. It was indeed an application very sutable for those times of his, wherein this last brood was scarcely hatched. Whom if he had lived to see, as our times haue done, he would no doubt haue recanted his errour; he would haue excused the Popes *Legates*, as of a more leaden mettall, then to be compared to such active spirits, as here are; and to be too much loaden with their Pontificiall Pomp and traine, to act or attempt any rare projects, or dexterous atchievements, as we haue seene acted by these nimble froggs. The *Legates* still could not come to Court, but in at the broad gate, in the view of all; but these sprightfull froggs can creep or skip in at the Wicket, or backdore, and negotiate more businesse by lurking in some corner or skirt of the Court, then the Legate with all his Traine. Nor was it so profitable to the Beast, to maintaine a pompous Legate in every Kings Court, vnlesse as *Cardinall Campeius*, he could come with his Sumpters stuffed with old shoes, and carry them home againe loaden with old gold, *England* having been of old the Popes best *Exchange* for such Marchandize: but this last brood, these vncleane spirits, these Froggs (what shall I call them) vse to come as naked over, as a *Frogg*, not sumptuous (except when they metamorphose themselues into the Court fashion, or like Ruffians thereby to cover & colour over their *Frog-like* nature, lest they should bee known for spyes, make-bates, pragmaticall incendiaries, poysoners of the very ayr, where they breath, and most artificially pallliated Traytors, and enginers of all mischiefe) but nimble to practise all juggling feates for their Masters advantage. And

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And not vnfitly doe they resemble froggs. First, the frog is an vnclane creature, conversant about the muddy puddles: so these: Therefore called vncleane spirits, both in regard of their originall, breathed out of three fowle mouths, the fowle Feend, the fowle Beast, and the *false Prophet*, as fowle as the rest: as also for their owne naturall vncleannesse, their very consciences being defiled.

Thirdly, in regard of their doctrine, which they breath into their Disciples, which, for all their false pretences, can never purge men from their sinnes, but leaues them more vncleane.

Fourthly, in that they doe mingle, and meddle themselues with all secular courses, but chiefly with *State-busines*, as King *Iames* saith, which by their wicked counsells closely inspired, they wholly pollute and defile, whereby they become sinfull acts, and impious resolutions. But in the last place (not the least) they proue vncleane spirits, by working a generall effect of vncleannesse and prophanesse in all sorts and rankes of men, and that through their audacious and clamarous croaking and crying downe of all piety and sanctitie of life, branding not only the true religion of Christ, but the power thereof in our sanctification with hypocrisy, or some odious nickname of I wot not what heresie. Whereby it commeth to passe, that *he that refraineth from evill, maketh himselfe a prey*, and he that runnes riot in all kind of iniquity and prophanesse is accounted the best Christian. These vncleane spirits would perswade the world, that he is the best Minister that preacheth least, that hath most preferments and cures of soules, but liues at ease himselfe, and playes the good-fellow; that the Lords day is best observed but with one Sermon at most, and with one Play at least. These be the vncleane spirits that revell most in the time of this Viall: wherein who so will not runne with the streame of all impurity and impiety, they blast them with the

name of heresie, as Pope *Paul* 2. did those that studied Academicall learning, or as *Traian* put men to death, only because they were *Christians*. So that these vncleane spirits like froggs pollute the waters where they liue with the filthy froth of their frye, so causing an vniversall surface of all iniquity, in the time of this Viall, more then ever. The Royall Paraphrast saith of them, *They are likened to Froggs, for that they are bred of an old, filthy, and corrupt false doctrine, which for a long space hath blinded the world before their comming; as froggs breed of rotten and slimy coruption; or for that they preferre themselues before all other Ecclesiasticall orders preceeding them, as vnperfect and vnprofitable, hopping and leaping aboue them.* Againe, the frogg hath no other song, but one, *Koax, Koax*; and therein is very importunate; so these vncleane spirits, what is all their Croaking, but one song, *The Church, The Church, the Catholick Church, the holy Mother Church of Rome, the Apostolicke Sea, one supreme Pastor, and Iudge of controversies, who cannot erre*, and the like. This is their three-mans song, wherein they goe as in a circle. Thus, by counterfeiting the froggs, they doe, as the *Ægyptian* Magitians, seeke thereby, (even by their very clamarousnesse and obstreperousnes, to disgrace *Moses* and *Aaron* Gods Ministers in their office, who preach the truth. Fourthly, froggs bring forth their young, as the Beare, vnformed, having only a black head, and taile; such is the spirituall offspring of these Froggs, whose faith is *informis*, or vnformed, implicit, and even blacke with ignorance. Hence the Proverbe, *Nihilò rana gyrina prudentior: no wiser then the young frye of a frogg.* Which may be applied to all seduced and blind Papists, who are not able to render a reason of their faith. Fifthly, Froggs liue in abundance of waters, and of idlenesse. Whence the Proverb, βατράχοις οἶνο χοεῖς, *Thou pourest out wine vnto the froggs*; as we say, *To poure water into the Sea.* And in what abundance of voluptuousnesse and ease these froggs liue, all the world knows.

Againe,

Againe, the *Frogg* is a nimble creature; and when you thinke to take her vp in your hand, she skips away, and hides her in the mudd: such are these actiue spirits. In a word, K. *Iames* of happy memory in his *Premonition*, to all *Christian Monarchs, free Princes and States*, about these froglike spirits, hath these words: calling them *a new sect of Spirits*, raised vp *for the defence of that* * *tottering throne, called three in number, by reason of their three fold direction; being rayfed and inspired by the* Dragon *Satan, authorized and maintained by the* Beast *the* Antichrist, *and instructed by the false* Prophet, *the Apostaticke Church, that hath the hornes like the Lambe, but speaketh like the* Dragon: *These spirits indeed thus sent forth by this threefold authority for the defence of their triple-crowned* Monarch, *are well likened to Froggs; for they are amphibious, and can liue in either element, Earth or water; for though they be Church men by profession, yet can they vse the trade of* Politike *Statesmen; going to the Kings of the earth, together them to the battell of that great day of God Almighty. What Massacres haue by their perswasion been wrought through many parts of Christendome, and how evilly Kings haue sped that haue ben counselled by them; all the vnpartiall histories of our time doe beare record. And whatsoeuer King or State will not receiue them, and follow their advice, rooted out must that King or State be, euen with Gunpowder, ere it fayle. And these froggs had reason indeed to labour to become learned, thereby to dissipate that grosse mist of ignorance, wherewith the raigne of Antichrist was plagued before their coming forth.* So farre the judicious King. Thus we need goe no farther for a cleare interpretation of these words.

Hence also we may note the vnaminous spirit of these three, the *Dragon*, the *Beast*, and the false *Prophet*, out of whose mouth these three *Froglike* spirits proceeding, may put vs, in mind, as of their tripple authoritie, so of their triple malignity, as the crafty cruelty of the *Dragon*, the vsurped power of the *Beast*, and the sophistry of the false *Prophet*. They are called also the spirits

of

Pag. 324.

* As Pope *Innocent* 3. at the Councel of *Lateran* (at what time *Dominicke* sollicited the erection of his *Dominican* Order) dreaming that the *Lateran* shook, and was like to fall, but that in came *Dominicke*, and supported it with his shoulders, did thereupon call *Dominicke*, & erected his Order: so in the time of the Councel of *Trēt* the Pope, yet dreming but with his eyes broad awake, seeing his *Lateran* throne to threaten a fall by the Gospell, so powerfully preached by *Luther*, & *Calvin* & others, did thereupon erect & confirme the Iesuiticall, or *Ignatian* Order, these three spirits, as his *Romā Triary*, to stand out, & support his tottering *Babell*-Tower.

of * Divells: to note their Politicke and Pragmaticall pates, going in the habit of illuminate Doctors & Rabbies, in the long robes of profound Craftsmasters, and expert Statesmen, who in the time of this Viall bring into the world new *Maxims* of state, infused into them from those, whence they come. But they *worke miracles*. This may seeme to excuse Priests and Iesuites from being of the number of these spirits; for what miracles doe they? Yes surely great miracles, if ye may believe them. Although what true miracles can false Prophets the spirits of Devils doe? But it sufficeth, that these Prophets be the only Miracle-mongers. And as King James excellently, *They doe miracles of deceit, for they doe wonderfully deceiue men*. And doe they not vndertake to do miracles every day, while they would make the worshippers of the Beasts Image believe, that they doe a Miracle in turning a thinne Wafer cake into the very body of Christ, flesh, blood, and bone? Only the Apostle tells vs, that *Antichrists miracles are lying wonnders, serving only to deceiue them that perish through strong delusion sent them from God, that they should believe a lye, and so might be damned*. And is it not miraculous, that they can by their inchanting spells make of wise men starke ideots, of sensible men senselesse, of reasonable men brutish, as to believe, that to be a miracle, which they see with their eyes to be nothing lesse? It is the property of a miracle to put it selfe vpon the triall of a mans infallible sense, specially of the eye. But here is no such thing to be seene. When Christ turned the water into wine, it had now both the colour and savour, and substance, and true spirit of naturall wine. Thus it was with a true Miracle, the first that Christ wrought in *Cana of Galilee*. It was not such still, as the guests could not discerne from water, either by their eye, or tast, or smell, but were by the strength of their faith, or conceit, to imagine it to be wine. But the miracle (forsooth) of Popish Transubstantiation cannot indure the touch of sense triall; the

Δαιμονων.

2 Thess. 2. 9, 10, 11, 12.

eye sees nothing, but a poore thinn Wafer; the mouth tasts nothing but a thinne shiver of bread. Where then is the Miracle? That must be begged of the blind credulous vulgar to be believed only. Thus it becomes a Miracle of implicit faith. And what can be believed more miraculous, then that an impotent Priest should be able to doe that, which falls not within the compasse of Gods omnipotency? For to cause one and the same naturall circumscript body to be in a thousand distinct places at one and the same moment of time, yea to be in the highest heavens, and here upon earth at the same instant, is a meere contradiction, a meere lye, and so is impossible for God to doe it: but a silly Priest can easily doe this with saying over but fiue words. To cause the same circumscript body, consisting of so many dimensions, such a length, such a breadth, such a thicknesse, to remaine the same in all the quantities of it, and yet to be confined and circumscribed within the narrow limits of a thin and narrow Wafer Cake, the body suffering the while no diminution, is a meere contradiction, a meere lye, and so is impossible for God to doe it: but a sorry Priest can miraculously doe it, swallow downe the intire body of Christ, with all the dimensions and large quantity of it, at one morsell, downe his wide Weson. To cause the same body, consisting of flesh, blood, and bone, all of a solid substance, to remaine in their solid constitution without alteration, and yet at the same time vnder the formes of a Wafer Cake to melt in the mouth, where neither flesh, blood nor bone are to be felt (as Christ shewing to his doubting *Disciples* his naturall body, saith, *Handle mee, and see; a spirit hath not flesh and bones, as ye see me haue*) is a meere contradiction, a meere lye, and so impossible for the Omnipotent to do it: but an vnclean spirit of the Divell breathed from the mouth of the vnreasonable Beast can do it. In a word, to cause the same blessed body, which was borne of the blessed Virgin, and now glorified in heaven, to be anew

Luk. 24. 39.

created

created of the very substance of bread transubstantiated into it, is against the truth of God, against the Article of our Creed, *Borne of the Virgin Mary*, a more wicked heresie, then that of the * *Manichees*, denying the truth of Christs humanity to be of the substance of the Virgin, and so overthrowing mans salvation, which could not be wrought, but by the Sonne of God in mans nature, that had sinned, and so it stands not with the truth and glory of God to make such a counterfeit body; yet a lying Priest can doe it. And such are the Miracles, which these froglike vncleane spirits of Diuells doe worke daily.

* For the *Manichees* said, that Christs bodie came downe from heaven, & so passed thorow the wombe of the Virgin, as through a trunke, or pipe, participating nothing of the substance of it: But the Papists most baselymak Christs body of a peece of bread.

Againe, these spirits or Agents are here called the spirits of Diuells. We read not in all the Scripture of any men so called. *Iudas* onely is called a Diuell. These, the spirits of Diuells, to note them to be Diuells incarnate; and that the spirit of the Diuell is more predominant, more raigneth and rageth in the world in the time of this Viall, then ever, from the beginning of the world; and that specially in these sprightfull Agents with their confederates and consorts. This being that time, wherein the Diuell hath but a short space to raigne, and therefore he now playes the Deuill. Chapter 12. 12.

And these goe to negotiate with the Kings of the earth. Will not lesse serue? These be bold Froggs indeed, that like to those *Egyptian* froggs, dare leap and crawle vp into Kings chambers. So prudent are they in their generation. They are no peddling merchants, but professe to be great Iewellers, fit to trade with Princes. For so they may sweep whole Kingdomes along. If they can win the great Landlord, they will be sure of the Tenants. But whereabout doe they negotiate with Kings? Surely in no small State-businesses, but euen to stirre them vp to take part with the Beast, and to make warre with the Lamb, to fight against the Gospell, to supplant, or suppresse the true Religion, and the Professors of it; a matter (I wis) of no small consequence, for any state

to meddle withall, and the very high way to precipitate such Kings, with their Crownes and Kingdomes into the pit of ruine. But what kind of Kings do they thus negotiate with? Only the Kings of the earth, such as haue given their kingdomes to the *Beast*, to be swayed by his spirit, such as are made drunk with the *Cup* of the *whores* fornications, such as preferre earth before heaven. Blessed be God yet, that these spirits of Deuils do not (for else they dare) with their *Froggs-face* presume to meddle with such, as are truely wise and Religious Kings. They know it is no boot for them. For such Kings as are truly religious, and consequently truely wise, are like rare Gemmes, or fixed starres in the firmament of heaven, farre aboue the reach of these sinking froggs, farre aboue the Lunatick Orbe or circle of these spirits inchantments. And the Lord ever preserue our gracious Soueraigne, from the spells of all such spirits of Devils, as would by their croaking and demure crouching insinuate to draw all the world to a confederacy against Christ and his members, for they would drawe the *Kings of the Earth to the battell of the great day of God Almighty*. The Lord (I say) for ever keep our Noble Kings heart upright to Christ, that being free from all such spirits, he may become the Royall Standard bearer of Christ against Antichrist, vtterly to demolish that kingdome of the *Beast*, whose throne was so darkened with his Fathers Royall Pen.

But these factors haue ben long a negotiating this in all kingdoms. Transmarine. True. But are they not now drawing all to the vpshot? Are they not euen labouring tooth and nayle, crawling on all foure, to make all the Christian world Romain-catholick, to haue but one *Holy Father*, one *Catholicke* King ouer all, like one Sun and Moone on earth, the one to rule the day, the other the night. Doth not the common voyce of all, euen vulgar Papists, every where giue out as much, that they hope ere long to haue all one Religion through Christendome.

Although

Although perhaps, a great many will not believe this, at least such as see, and will not see, but willingly winke, for feare they should be eye-witnesses of their owne wofull wracke and others, which their owne base cowardise hath procured. For when was there ever a greater, and more generall confidence of these *Froggs*, then now? Yee all are hush. A man would thinke some *Bull* had of late roared from *Rome*, causing all the *Froggs* to couch close in their holes. This *altum silentium* may be a shrowd signe of some such thing in good earnest. Whereas otherwise it is one Romish poynt of policy, when any *Bulls* come from Rome, to cast a hood over the hornes, to dissemble and cloake it altogether. Just so it was in King *Iames* his time of happy memory, when a *Bull* came from the *Beast* Pope *Paule* 5 so unreasonable, as the Papists gaue out, it was but maliciously counterfeited by some, who bore no good will to them; vntill the same was confirmed by a second *Breeue* from the same Pope, both reconciled, and answered by his Majesty. But we need not expect the second to confirme the late former, such we see it takes so good effect in the obedient silence, and calmenesse of his Catholicke sonnes, who, according to that speciall charge given by the Pope in that late Breeue, are now all hush'd, expecting the signall of the great day, they have so long longed for. For we must not dreame, that these froggs are asleep all this while. They lye but close, as froggs in the deepe of winter, waiting till the spring call them forth, to croake, and hum-drum together their Confederates to the battell. Yet they are as busie and close negociating now as ever. Even now are they a gathering, as fast as they can, the Kings of the Earth, and of the whole world (a great part for the whole) to the battell of the great day of God Almighty. They are not content, in every place, where they may see hooping to egge on Kings to suppresse the truth, and the Professors of it, in their severall dominions; as in *France*, *Germany*, and

the rest: but they labour to muster all the Kings of Christendome together, to make warre against the Gospell, and vtterly (to their vttermost) extinguish it at once. Doe but goe to *Dover* Clifts, and looke beyond the seas, and then tell me whether ever this Viall (at least in this one point) was so apparantly poured out. And such is the condition of the time of this Viall, that these froggs shall never leaue croking their Kings together, vntill they haue brought them to the maine battell. They still follicit the Kings of the earth. But our hope and comfort is, that which they make account to be their day, is and shall proue the great day of *God Almighty*. He it is that meanes to strike the stroke, and to make it his owne day, even the great day of God Almighty; which shall be a day of darknesse and gloominesse to all Gods enemies. The zeale of the Lord of hosts will performe this. He is the God Almighty.

Next followeth the third branch or symptome of this Viall, to wit, Christs watchword to his souldiers; and this hath a twofold reference: first, to the present condition of the time of this Viall, and so it is for a Preservatiue: secondly, to the subsequent great battell, begun to be pitched in this Viall, and which is to be stricken in the next, and so it is for a Preparatiue. Nor let any imagine, much lesse affirme, that this Watchword is not proper for this place, as if it were surreptitiously, or by some errour crept, or conveyd into this place. For if all Diuines were set to study, where this Watchword might best stand, they could not find a fitter place.

The Watchword is, *Behold I come as a Theefe*. Behold is a note of attention, as elsewhere vpon the like occasion, so here vsed to awaken all true Christians to a watchfull expectation of Christs comming to judgement. And being inserted in this Viall, it argueth the supine drowsinesse of the present age, wherein it is poured out. Which sleepinesse and carnall security is a symptome, well sympathizing with the time of this sixt Viall, as being

being a fit forerunning signe of the great day of God Almighty, approaching in the next Viall. As the Apostle of the day of the Lord, saith, *When they shall say Peace and safety, then sudaine destruction commeth upon them.* 1 Thess. 5. 3.

The time of this sixt Viall being that, likened to the dayes of *Noah*, *Matth* 24. From this generall Lethargy, and carnall securitie the Lord rowseth vp all his servants here, with a *Behold*, noting his suddaine and vnexpected coming, therein compared to the coming of a *Thiefe in the night*, which comparison the Holy Ghost often vseth. For what more suddaine then the theefes coming. He cometh in the dead time of the night, when all are a sleepe in security; as Matth. 25. Christ comes when all the ten virgins as well the wise as the foolish, slumbred and slept. And this sheweth that the time of this sixt Viall is very momentany, drawing on, and hastening the seuenth and last, euen by the strong hand of head-strong iniquity mounted to the highest pitch. In so much, as in the seventh Viall Christ will take the carnall secure world napping, when they least dreamed of his coming, *Behold I come as a thiefe.* Matth. 24. 43. Luke. 12. 39. 1 Thess. 5. 2. 4. 2 Pet. 3. 10. ch. 3. 3.

But least the wise also might be taken rardy (the spirit though willing, yet the flesh weake, as Christ said to his sleepy Disciples in the garden) he sheweth the happy estate of those, which like the fiue wise Virgins haue their Lampes ready trimmed with oyle to meete their Bridegroome: *Blessed is he that watcheth, and keepeth his garments, least he walke naked, and they see his shame.* And though this spirituall watch be at all times necessary for Gods children, yet most of all in the time of this sixth Viall. This watching here is implyed to be properly against those dangers, which attend the time of this present Viall; and those are of two sorts: 1. The danger of false doctrines: 2. The danger of corrupt conversation, and debosht course of incorrigible life. Both these are comprised in the next words, *& keepeth his garments, least he walke naked, and they see his shame.* For *garments*

are

are to be vnderstood here two wayes: 1. the garment of faith, which is Christ our Elder brother, in all his righteousnesse imputed vnto vs, and put vpon vs, covering all our nakednesse, and hiding our shame from the pure eyes of God, which cannot behold any thing vncleane. Thus is Christ made vnto vs of God (as garments of foure quarters) *wisedome* and *Righteousnesse, and sanctification and redemption.* In this garment of our elder brother we obtaine the blessing, while it causeth our persons to be accepted, yeelding a fragrant smell in Gods nostrills, being *as a field, which the Lord hath blessed.* This is that *garment of salvation, and robe of righteousnesse.* Esai. 61. 10. This is *the Lord our righteousnesse,* made ours by faith. Thus our nakednes & shame points to *Gen.* 3. 10. and the covering of it to *Gen.* 3. 21. Where the Lord God himselfe maketh Coats of skins to cloth *Adam* and *Eve,* being (in all likely-hood) the skinns of sacrificed Beasts, a type of Christ our Sacrifice, by whose righteousnes, as a skin, our sinne is covered, and our persons clothed. Although the time of this present Vial would strip vs of this * durable and substantiall covering, and instead thereof bring vs backe againe to *Adams* invention, to invest our selues in his fading figleaues, of selfe-saving righteousnesse.

1 Cor. 1. 30.

Gen. 27.

Ier. 23. 6. & 33. 16. Compare diligently, and withiudgement these two places together.

Psal. 32. 1, 2.

* Such, as of skinnes, durable and lasting.

The Second garment which we must looke vnto, is our inward garment, woven of sundry graces infused into vs by Gods Spirit. These by the continuall assistance of Gods Spirit and grace, must be woven out of our owne bowels, as the laborious thread of the silke worme thereof to make a garment to cover our nakednesse, and shame from the eyes of men. And this is the garment of sanctification. And forasmuch, as even the best of Gods Saints may so farre forget themselues, as foolishly to fall fowle vpon the worlds reproach: here they are stirred vp by Christ (as it were) to take the needle of sharpe compunction, and the well twisted thread of faith, hope and Charitie, therewith to sow vp therein againe, and

by

by how much they haue, of careleſnes and coldneſſe of affection towards God, and of heedleſſe attention and watchfulnes over their owne wayes, any way offended God or man: now upon renuing their covenant with God in Chriſt by faith and repentance, they may double and treble their care and zeale of glorifiyng God, edifiyng men by their example, for the time to come, ſo as their nakedneſſe and ſhame may be for ever covered.

But how cometh the danger of looſing our ſpirituall garments to be coincident & proper to the time of this Viall? Surely not without cauſe. Vve haue ſeene alreadⁱ the three vncleane ſpirits out of the mouth of the Dragon, and of the Beaſt, and of the falſe Propher, as abundantly and moſt eminently predominant in the time of this ſixt Viall: and can we expect any other, but that the world in this age ſhould be mightily poſſeſſed with the lying ſpirits of falſe Prophets, which *going in ſheepes clothing (being inwardly ravening wolves. Matth.* 24.) would not only flea off the fleeces and fells, but alſo ſlay and devoure the ſheep themſelues? And when did ever falſe doctrines, and falſe Prophets out of that aforeſaid triple-mouth, ever dare grow to ſo great a head and height (ſince the pouring out of the fourth, and fifth Viall) as we may begin to behold in this ſucceeding age? Would not the falſe Prophets of the Beaſt ſtripp vs of our glorious robe of faith, while they would gueld faith of its natiue and prime quality, namely, certainty and aſſurance of ſalvation by Chriſt? Did not thus the apoſtatized Church of *Rome* in her Councell of *Trent* found her Apoſtacy from Chriſt, and from having any more communion with him, vpon the groundleſſe ground of doubtfull vncertainty, cancelling and accurſing the only ſaving faith of Chriſt, by depriving it of thoſe eſſentiall properties, certainty, aſſurance, affiance, without which ſaving faith can be no more ſaving faith, then fire can be fire without the eſſentiall quality of heat? No marvaile then, if hereupon, having cut off

their right hand, to wit, the only saving and iustifying faith, by which only Christ our Righteousnesse, as a most pure and perfect garment or vesture is put vpon vs: they, with the left hand of humane invention and presumption, learned from apostatized *Adam*, are driven to weaue to themselues the Cobweb of selfe-iustification out of their owne poysonous bowells, as the Prophet makes the comparison: *Esa.* 59. No marvaile, if having denied that only affiance-full saving faith, which resteth assured of Gods promises, building his salvation vpon the eternall and vnchangeable free loue of God in Christ, electing and predestinating him to eternall life, the evidence and earnest whereof is witnessed vnto him by the spirit of God, by whom also he is sealed to the day of finall redemption: no marvaile (I say, if men, forsaking this only firme foundation of God, whereon the faithfull are vnmoveably built, they doe invent new-old sandy foundations, building their salvation vpon their owne fickle arbitrary will to receiue or reject grace offered, to retaine or relapse from grace (as they call it) once received, so hanging their salvation by a small haire vpon a rotten pin. No marvaile then, if they deny faith's native certainty, and consequently abolish the very essence of it. For what certainty can a man haue of salvation, when he builds it not vpon God, but man? In this regard therefore (so peremptory and importune are the false Prophets in the time of this sixt Viall) Christ admonisheth all his to looke most diligently to the garment of their faith.

And because the spirit of Prophecy is noted here by the spirit of Christ, to be a pregnant symptome of this Viall, it will not be impertinent, but rather very important and necessary, to take a briefe view (at least) of such principall doctrines, as in our dayes haue dared with open face, not only to confront, but altogether to suppresse and put to silence the fundamentall truthes of God. Vpon consideration whereof, we may take the better

better estimate and aime, how farre forth the pouring out of this sixth Viall may seeme to fall vpon this present age. Nor meane I here simply and solely the false doctrines of Rome, and her Emissaries, which haue their issue immediatly and directly from that bloody Sea of the *Trent* Councell, mentioned before, and such as come out of the mouth of the Dragon, and of the Beast, and of the false Prophet; but a certaine collaterall offspring of false teachers, who vnder the name even of the true *Church*, doe confederate and side with the Iesuites, like *Sampsons Foxes* tied taile to taile. These are the only Rabbies of repute, that venditate and vent their false doctrines every where, both with their pen and tongue (at least when their pleasure is, and leisure serveth from their pragmaticall speculations, to make some rare Sermon, or Masterpeece, wherein it is their glory to seeme most learned, and the auditors happinesse, least to vnderstand them) that claim to themselues the sole title (in a manner) of the whole Church of *England*, as being the only Oracles, from whom all others must receiue the infallible Dictates of faith. Whatsoever, before this time, hath beene the ancient, constant, vnanimous, vniforme doctrine of the Church of *England*, grounded vpon the Scriptures, sealed with the blood of so many Martyrs, witnessed by the writings of so many learned Bishops and Doctors, who lived and died in that doctrine, yea ratified by solemne Act of Parliament (which I am sure was never yet repealed, nor shall be, I trust, while *England* standeth) must now fall vnder the checke and censure of a few (at least, in their owne conceit) great Rabbies (as reserved cases for the Pope and his Cardinalls in the Court of Rome) by them to be new minted, and not to passe currant, but with the mixt base allay of the alchimy, extracted from the brainsicke limbecks of some projecting Chimists. So that not vnjustly may these also challenge a copartnership, as coagents with these former frog-like spirits, to the Kings of the earth, and to a-

nimate and incite them to take vp armes against Christ, and his Gospell. For by them the doctrine of *Arminius* is both openly avowed, and stiffely maintained, which differ nothing at all from those graceleſſe Concluſions, which the Ieſuites haue ſucked from that bloody Sea of *Trent*, running through all the veines of the Pontifician body. To giue the Reader a taſt hereof, I will ſet downe one maine Ieſuiticall Propoſition (among other) of *Molina* the Ieſuite. *In Predeſtinatione nulla eſt alia Certitudo, quam Præſcientia, et certitudo tota, quòd Prædeſtinatus ſit in vitam æternam perventurus, à Præſcientia ſola pendet*: that is, *In Predeſtination there is none other certitude, then of Preſcience or foreknowledge, and all the certainty, that one predeſtinated ſhall come vnto life eternall, dependeth vpon Preſcience alone.* In which one Propoſition is packed vp the whole myſtery of *Arminius*, which foundeth mans ſalvation not vpon Gods free grace in predeſtinating, but in mans free will foreſeene, which foreſight or preſcience in God hath no other ſtability or certainty, but the mutability or vnconſtancy of mans free-will in receiving or rejecting grace offered, and of mans power in retaining or relapſing from that grace once received. Which Ieſuiticall Propoſition, with the reſt, is thus cenſured by the *Dominicans*. *Propoſitio eſt contra ſacras literas et Patres, repugnat & potiſſimè authoritati Apoſtoli ad Rom. 4. Vt ſecundum gratiam firma ſit promiſſio; quem locum expendit optimè S. Aug. de Prædeſtin. Sanctorum, cap. 11. Vbi ex hoc loco probat &c. This Propoſition is againſt holy writ, and the Fathers; and chiefly it is repugnant to the authority of the Apoſtle Rom. the 4: that according to grace the promiſe might bee firme. Which place Saint Auguſtine doth excellently diſcuſſe in his booke of the Predeſtination of the Saints, where from this place he proueth, that Predeſtination is certain and infallible in regard of grace it ſelfe: for that Preſcience, being but a naturall ſeeing (as it were) through a Perſpective, is not grace.* So they.

Propoſit. P. Molinæ Societatis Ieſu. Proteſ. 15.

Cenſura earundem Propoſit. a PP. Dominicanis Cenſura 15.

Cap. 10. 11.

But to come to our Iesuited *Arminians*. These are they who domineering now in the Church of God, razing the very foundation of mans saluation, to wit, Gods eternall free grace and fauour towards his elect: may giue vs strongly to suspect, if not rather constantly to beliue, that this Vial is already begune to be poured out. Well, of what sort or ranke so ever they be, the Lord here warneth his seruants to beware of such, as would strip vs of the robe of grace and glory. Although it was well hoped, that vpon a publicke Edict prohibiting and silencing all quarrels about the *Arminian* doctrine, no Popish *Arminian* would haue ben so bold, as to vent any more books in print, tending to Popery and *Arminianisme*, and much lesse that any publicke examiners of Books durst haue approued & priuiledged such bookes for the Presse: yet see the mischiefe of it, by this meanes all bookes, that are written in defence of the truth, either against *Arminians*, or the Papists, can find no fauour to passe the Presse: but such bookes, as can cunningly and slyly, vnder the vaile of the Church of *England*, reconcile Popery and *Arminianisme* together, may only passe for currant *cum priuilegio*. Then which, what can be more dishonorable to his gracious Maiestyes proclamation, what more derogatory to the Gospell, what more pernicious to trouble the peace of the Church & state, let all indifferent men iudge. A few shall suffice for instance; onely I omitt, for the present, to mention the names of the bookes or authours, if happily they may check themselues, and retract their errours, or call in their bookes, by the same authority whereby they were published, least persisting in them, they proue heresyes, and that not of the lowest kinde, and so come to fill vp the measure of this *Viall*.

In a booke printed of late, there are some things much Pag. 68.
fauoring Popery, and tending to the nuzzling at least of silly ignorant Papists in their blind, Idolatrous, and faithlesse religion; if not also to animate simple minded

Protestants to become simple silly Papists, and so to loose that garment of salvation, which the only religion and faith of Christ, truely professed and maintained only by the true Protestants, can invest vs with. For the purpose, there are these words. *We & our adversaries consent, that there is salvation to some in the Romaine Church.* And who are those, some? It is expressed; *wee acknowledge an honest ignorant Papist may be saved.* And againe, *we have not so learned Christ, as to deny salvation to some ignorant silly soules, whose humble, peaceable obedience maks them safe among any part of men, that professe the foundation, Christ.* Suffice it to name this here, as confuted in the second *Vial*

Not many yeares after that book, and fewer afore this present, comes out another booke (whose chiefe autors or fautors let time try out) which comming in hoodwinkt vnder a kind of some monastick vaile of canonicall Devotion, framed also after an old wormeaten forme, published in the dawning of the Gospell in *England*, would prettily vnderhand draw in Popery again among vs, *& tanquam postliminio* restore it to some place & grace againe in this state; at-leastwise reconcile the two jarring sisters (as the former author calls them) the Church of *England* the Younger, and that of *Rome* the Elder together, yea to reduce the Church of *England* to an vnion with that of *Rome*, as being the holy Catholicke Mother Church. But this booke we haue elsewhere answered.

Take one instance more. But the other day comes forth a third booke, the Author of it (I dare say) of no small correspondence, with the former. He on the other side pleads for *Arminius*, and that not now *obvoluto capite*, as the former; but *aperta fronte, & ex professo.* In his Epistle Dedicatory (wherein he seekes to indere his service to a great *Mæcenas* of one of our famous Academies (God grant he aime not at some of the learned Chaires, wherein to vent his *not popular*, nor *Pulpit speculations*) he

he giues a dangerous by-blow to the opposites of *Arminius*, and his doctrines, in these words, *If the man which most misliks the Arminian or Lutheran doctrine in the points most controverted through reformed Churches, will but agree with me in these two, That the Almighty Creatour hath a true freedome in doing good, and Adams offspring a true freedome of doing evill, I shall not dissent from him in any other points controuerted, vnlesse it be in this one, that there needs be no other controversie at all betweene the Arminians and their opposites in point of Gods Providence and Predestination.* In so saying, he would seeme to imply, that the opposites of *Arminius* in the point specially of Predestination, doe hold a kind of stoicall fatality, and servitude in *Adams* offspring, necessitated by divine Decree vnto all their evill actions. Which insinuation, how true it is, let all men, that haue read the workes of the Oppugners of *Arminius* indifferently judge; whether this be not a most notorious calumny. As if the Divine Decree did impose necessity vpon mens wills to prosecute evill actions, because it leaveth them to their wicked wills, which of their owne nature corrupted are now free only vnto evill. Indeed God in justice leaving man, fallen, to himselfe, leaveth him to the swindge of his corruptions, which of themselues necessarily, and yet freely runne to all excesse of riot, being altogether averse and adverse to that, which is simply good. As the Scripture saith, *God saw every imagination of the thoughts of mans heart to be only evill continually. Gen.*

But touch we a little vpon some passages of the booke. The Author in the former part having soared aloft, (as he would seeme, as they say *Simon Magus* did at *Rome*) and that having his wings imped with the feathers of Philosophy, to search into the nature of the Divine Essence, whereabout he hath spent much in *transcendentall* (to vse his owne terme) *speculations*, and quintessentiall extractions, farre beyond all Divines, that went before him, either moderne, or ancient, yea beyond Saint *Augustine*,

guſtine and Saint *Gregory*, whom he mentioneth to haue come ſhort of that knowledge of God, which himſelfe hath reached vnto: he cometh in the latter part to make vſe and application of the former, whence he would draw ſundry cõcluſions for the maintenance of the *Arminian* doctrine; which that he may doe, you muſt giue him leaue to ſhow his ſingular opinions different from all ancient Divines, and allow him a latitude to ſpeake *ad placitum*, what him liſteth, *tanquam e Cathedra*, from *Pythagoras* his Chaire.

But the ſumme is, though he promiſeth much, and profeſſeth to know, and teach more of the Divine nature, then ever yet the world knew: yet, in the vp ſhott of all his diſcourſe, he mightely confineth and limitteth Gods infinite Attributes, yea and his moſt liberall will it ſelfe to a very narrow roome, cauſing all of them, to hang and turne vpon the only hinge of his preſcience, As he ſaith, *There is a goodnes obiectiue (in the creature) precedent in order of nature to the Act or exepciſe of Gods will.* And, *vnleſſe a thing had bin good, God had not willed it.* And, *When it is ſayd, [things are good, becauſe God wills them] this illatiue inferres only the cauſe of our knowledge, not of the goodneſſe which we know.* Thus by theſe and ſuchlik tranſcendentall ſpeculations, whatſoever good is in the creature, muſt primarily proceed from ſome ſelfe-cauſe, or without God, and not from any cauſe primary abſolute and independent in God. For if the act of Gods willing of good be prevented at leaſt in order of nature by the obiectiue goodneſſe in or of the creature: then the cauſe of the creatures goodnes is not from Gods will in order of nature and cauſes, but from the creature, or I wot not what externall cauſe out of God. And if Gods eternall will be not the prime and abſolute cauſe of all goodneſſe in the Creature: certainly his eternall Preſcience much leſſe. And ſo God, who is *Cauſa Cauſarum*, is ſtript of this honour and prerogatiue, and ſo robd of the glory of all that goodneſſe which is in the

Creature.

Creature. Thus our Author, and those of his minde, to auoyd a supposed, and misiudged inconuenience, fall into a mischiefe (*yea into most impious blasphemy, placing and preferring the Creature before and aboue the Creator, and so making the Creature God, as hauing a selfe-being*;) least by granting Gods infinitely free, wise, just, good, and absolute independent will (according to the counsell whereof hee worketh all things, saith the Apostle) to bee the prime and originall cause of all things in the world (as his reuealed will is the rule of all things) they should seeme to admit, that Gods will were also the cause of Sinne: therefore they choose rather to make the Act of Gods will the effect, then the cause of the creatures goodnesse: sith this they allow to be the obiect preceding Gods will in order of nature, and not the consequent effect of it. But it is a fundamentall Principle vndeniable, *Deus, ordine naturæ, nihil prævidit creatum, antequam voluit creandum*: *God, in order of nature, foresaw nothing created, before hee first Willed it to bee created.* In the Creation God first gaue vnto the Creature its Beeing, and then *hee saw, that it Was good.* He did not first *see* them to be good, and after gaue them their Beeing. But, as *Reuel.*4. 11. *For his Wils sake they are, and were created.* So that Gods will, in order of Nature and of causes, is before the Creatures beeing or goodnesse; his will first makes them the subiect of goodnesse, before they become the obiect of his Prescience. For nothing can be foreseene, before it first bee conceiued to haue a beeing: and a beeing of it selfe it cannot haue, but from the *Will* of the *Creator*, the prime efficient cause thereof. Ephes.1.11.

It is pittie, that such as should be good Diuines, and would bee esteemed great Scholasticks, doe not bend their studies rather to finde out vpon what strong foundation of diuine reason the ancient, catholicke, and generally receiued Doctrines of God are built, then to seeke after I wot not what sublimated speculations, and so

so boldly without the guidance of Scripture, as the cleereſt Perſpectiue, aſpire to pry into the diuine eſſence, ſo farre, as to make a man more blind. It faring with ſuch, as with a man, who with open eyes daring and outſtaring the bright ſhining Sunne, is ſo blinded, that he hath loſt the faculty of diſcerning the difference of obiects and colours of things below. Why doe they not rather conſider of the ſundry diſtinct Acts of Gods one and the ſame will? As, eyther the generall Act of his will, diſpoſitiue, by which he diſpoſeth and ordereth all creatures, in their motions or actions good or bad, to his owne glory. This diſpoſitiue Act ſome call the diuine Prouidence, which extendeth it ſelfe to the leaſt creature, as the Sparrow, to the leaſt haire of our head; for in him (ſaith the Apoſtle) we liue, and moue, and haue our Being: or elſe other Acts of his will being eyther a leſſer or larger latitude, as the Act of his will operatiue and productiue, as the principall efficient cauſe of the goodneſſe or good actions in the Creature; this will of God giuing an habituall being of goodneſſe to Adam in his Creation, onely leauing him to the exerciſe thereof, according to mans owne power and will, whereof he had ſufficient: but Adam being fallen, the gracious will of God not onely rayſeth him vp, and puts him in a better ſtate, then before, by working grace and faith in his heart: but ſtill goeth on with him, working in him, preworking to him, and coworking with him, to bring his worke of grace to perfection. In the third place there is an Act of Gods will permiſſiue, and this is properly reſtrained to all euill morrall actions. *Aquinas* hath an excellent ſaying, *Deus neq; vult mala fieri, neq; vult mala non fieri: ſed vult permittere mala fieri, & hoc eſt bonū? God neither willeth euill to be done, nor Willeth euil not to be done: but Willeth to permit euill to be done. And this is good. For*, ſaith he, *though euill to be done, & euill not to be done, be contradictoriouſly oppoſite: yet to will euill to be done, & to will euill not to be done, are not contradictoriouſly*

Phil. 1. 6. & 2. 13.

Rom. 9. 22.

Pars 1. *q.* 19. *Art.* 9. *c. ad* 3.

Ibid.

oppoſed,

opposed, sith both is affirmative. But the Author hath quite forgot to bee a practicke president of that to others, whereof, like a great Master, he would prescribe the only rule and way of the attaining to the true knowledge of God. For he would haue them to fetch the knowledge of God from the *fountaines*, and not from the *trenches*. I would himselfe had done thus, and not rather raked his doctrines out of some puddle eyther of Philosophie, or Schoole-diuinitie, to which he would reduce, and refine Saint *Augustine*, and Saint *Gregorie*.

But pardon my digression. I proceed. The author vpon his former premisses in placing the goodnesse of the Creature in order of nature before Gods absolute will, and consequently making the creatures goodnesse onely the preceding obiect, and not the consequent effect of Gods will, as the supreame and prime cause of all goodnesse in the creature, flowing from thence as the streame from the fountaine, inferreth many insolent conclusions. I will name but some of them, and but name them onely, with a touch, and away. For example: *That God hath an infinite loue to all mankind Without difference, Without exception.* And surely wonderfull is that φιλανθρωπία or loue of mankind in God. But by your leaue, there is great difference betweene mankind before the fall, and after. Before the fall, God loued man as a good creature, such as he had made him: but after the fall, man hauing defaced Gods image, and receiued the stamp of Satans image, is now become of himselfe, and of his owne making, or marring rather a corrupt creature, hatefull to God. Againe, is there not great difference betweene Gods loue to man considered in the first Adam in the state of innocencie: and betweene Gods loue to man after the fall, as considered in Christ the second Adam? yet our Author puts none at all.

Againe, he bringeth the doctrine of the Church of

England as he interpreteth and that in three Collects, to proue the infinite loue of God to mankind, in that God will haue all men indifferently and without exception, to be saued. Surely the Author seemes to be very hard driuen, and brought to a low ebbe, that is faine to fetch his water out of a poore Collect or two. What childe of this famous Church, doth not reuerence and submit to the authoritie of this his Mother? But who shall be the Church of Englands interpreter? Any priuate spirit? Or who dare say, that the doctrine of the Church of England is any other then the doctrine of the Scriptures? For once diuide the doctrine of our Church from the Scripture, and then we shall quickly come to that passe, to beleiue as the Church beleiueth; or, as the Church of Rome beleiueth. And how is that? As the Scriptures teach? No; but as the Pope teacheth, and interpreteth; or, as the Pope beleiueth. How beleiuest thou? as the Church of England. How is that? As such, or such a learned great man, or great learned man (perhaps as great in conceit in the Church of England, as the Pope in Rome) beleiueth or interpreteth. But it was the custome of the ancients, in case of controuersie in faith, to call, *Ad fontes*; they went not to the cesterne, but to the fountaines, the Scriptures. If any therefore should presume to interpret the words of the Church of Englands doctrines to any other sense, then the Scriptures teach, is worthy at least of his Mothers rod, if not of his fathers high displeasure. But do not the Scriptures put an infinit difference betweene Gods loue to his owne elected ones, and others, who are none of Christs sheepe. Read *Iohn* 13. 1. The father loued his owne. And 2. *Tim.* 2. 19. And *Iohn* 17. 2. 9. 11. 12. 24. Yea, and doth not our Mother Church of England reduce Gods loue to mankinde in redeeming of vs, to his elect people in sanctifying of them by his spirit? I would such great Rabbies were a little better versed in their Catechisme, before they vented such no-

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uell Aphorismes. We haue to answere touching our Creed. Thirdly, *I believe in God the Holy Ghost, who sanctifieth me and all the elect people of God.* This is our Mothers doctrine, according to the voice of her Husband, *Iohn* 17. *Prou.* the sixt verse vnto the end of the chapter. Enough to put to silence all Arminian vniuersalists. Read also the 17. Article of Predestination, which fully cleared the Church of Englands minde in this point.

But thirdly, he will proue that God loues all men alike, because all men are alike redeemed by his Sonne. And this he will also proue from the doctrine of the Church of England. Which is answered, as before. The Scripture saith [in matter of censure] heare the Church: but in matter of faith and doctrine, heare him, that is, Christ. The Church must euer submit her doctrines to the touchstone of the Scripture. And so the Church of England doth I am sure. And what saith the Scripture of the redemption by Christ, and for whom. Read *Ioh.* 10. 5. I lay downe my life: for whom? for the sheepe. And *Act.* 20. 28. The Lord hath with his owne blood purchased: whom? The Church of God. But other Scriptures say, that Christ died for all men. Those all must be reduced to all Christs sheepe, being scattered ouer all the world; for these onely he laid downe his life: these onely he purchased with his blood: these onely he prayes for, whom he laies downe his life for, *Ioh.* 17. 9. read the place, and marke it well; and consider.

But in this point we need no other opposition but the Authors *Tenet*, then his owne contradictory confession. He saith, *Nothing can make the Creature hatefull or odious to the Creator, besides its hatred or enmity of that loue, by which it was created, and by which he sought the restauration of it, when it was lost. Nor is it* (saith he) *euery degree of mans hatred or enmity vnto God, but a full measure of it, which vtterly exempts man from his loue.* Vpon whomsoeuer he would father this doctrine, sure we care, the Apostle saith, that by nature we are borne Ephes. 2. 3: *Pag.* 170.

the children of wrath, as well as other. Doe we not then bring enough with vs into the world to pull Gods hatred vpon vs, besides the height of malice against God contracted in the world? Doth not the least sinne deserue Gods hatred and wrath vpon vs?

Pag. 181. But this hee contradicteth againe, saiyng, *That Christ onely receiued our infirmities, and originall disease, and not the contempt of him, and his law.* Now if Christ did receiue our *infirmities* onely, and *originall disease*; yet euen those then cost Christ his pretious blood, yea, and made him a curse for vs, and to cry, *My God, My God, why hast thou forsaken me.* And was there euer *any sorrow* like to his sorrow? But you say, Christ *receiued not the contempt of him, and his law.* You meane then, that Christ died not for contemptuous sinners? And if Christ died not for the rebellious contemner, what shall be become of a great many in these daies, that not onely contemne, but oppose, and seeke to oppresse the knowne truth? Surely the state of such is very exceeding dangerous, yet I dare not say desperate, which yet should be desperate, if Christ died not for the greatest sinnes, euen sinnes of rebellion and presumption, as well as of infirmity. Was there not in the law a Sacrifice, as well for sinnes of presumption, as of infirmity. And was not that Sacrifice a type of Christ. And doth not God in the 50. *Psalme*, preach repentance euen to the contemner of his knowne word? But if he repented, how should he be pardoned, vnlesse Christ tooke vpon him *the contempt of him, and his law?* But I hope some of the Authors consorts, (at least) will discipline him well fauourdly for such a doctrine as no lesse vncomfortable, then vnsound. In vaine else doe Preachers beat the ayre in preaching repentance to habituated contemners, if Christ bore not all kind of sinne vpon him. We read of no sinne, but it is pardonable, sauing that against the holy Ghost; and that also, say the Fathers, if a man could repent of it, were pardonable; and if pardonable vpon faith and repentance, no doubt

Leuit. 6.

but

but Christ tooke even that vpon him also. Indeed if a man runne on in sinne, with a high hand, hating to bee reformed, contemning the Ministry of the word, and so persist and dye in his impenitency, it is euident that Christ the Lambe of God hath not taken away the sin of that man.

But in the fourth place, he saith, *That God loues all men vnfainedly as they are men, or as men, which haue not made vp the full measure of iniquity. But hauing made vp that, or hauing their soules betrothed vnto wickednesse, he hates them. His hate of them as reprobates, is no lesse necessary, or vsuall, then his loue of them as men. But though he necessarily hates them, being once become reprobates, or hauing made vp the full measure of iniquitie; yet was there no necessitie laid vpon them by his eternall Decree, to make vp such a measure of iniquitie.* So he yet a little before, where he saith, *God vnfainedly loueth all men: God doth not loue, but hate the Reprobate, although they be men, yea the greatest part of men:* I well hoped, that confessing there are Reprobates, he would come to some more reasonable tearmes about his vniuersall Redemption. But reading on to the words aboue related, I was put by that hope, when I saw he allowed none for Reprobates, but such, as by filling vp the measure of their iniquitie become thereby Reprobates. But when comes a man to make vp the measure of his iniquitie? Before hee dye? Who can tell that? Or else, who dare say, such a man is a Reprobate, because he goes on in his sinne with a high hand and repenteth not? Indeed such impenitency is for the time a signe of a Reprobate: yet not sure; for he may by Gods grace come to repent. And if by Gods great grace he come to repent before he dye: how was he then a Reprobate? Vnlesse yee will say, that a Reprobate may be saued. But then yee should contradict your selfe, saying, that Christ tooke not vpon him the sinnes of such Reprobates. Pag. 180.

But by saying, *There was no necessity laid vpon them,*

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by his eternall Decree, to make vp such a measure of iniquity. Doth he acknowledge an eternall Decree then of reprobation? No surely, for he cannot conceiue (at least he pretends so) how there can bee an eternall Decree of reprobation, without a necessary inference of a necessity laid vpon Reprobates, to fill vp the measure of their iniquity, will they, nill they. Surely, God doth not impose a necessity vpon Reprobates to continue and make vp the measure of their sin, because of his *eternall Decree*: but they being thereby justly left to the swing of their owne will, and to the tyranny of Satan, are by Satan and their own seruile lust necessitated, yea by him as their rider whipt and spurd a gallop, till they be come to the end of sins race, *the wages whereof is death.* And as we say, *They must needs go, whō the Diuell driues.* And
2. Tim. 2. 26. saith the Apostle, such the Diuell takes *captiue at his wil.* Yet in the same place, of such the Apostle leaues vs not without hope, *If God peraduenture will giue them repentance, to the acknowledgement of the truth, and that they may recouer themselues out of the snare of the diuell.* Wee are to vse meanes of repentance to such, as are most deboyst, and desperate sinners, because we know not who are *Reprobates*, vnlesse God reueale them vnto vs, as he did to *Samuel*, forbidding him to pray for *Saul*, seeing the Lord had *reiected him*.

The Author hath warily (to my obseruation) auoyded to touch vpō the example of *Iacob* & *Esau* in the womb,
Pag. 171. of whom the Apostle saith, that *before they had done either good or euill* actually, God *loued Iacob, and hated Esau.* Only in one place he saith, *that God hateth no man (not Esau) as he is a man* (which is true) *but as a sinner, but as an enemy or contemner of his goodnes.* But *Esau* in the wombe, before he had done any actuall euil, was hated of God. But that the Author attributes to Gods prescience only, and not to his justice, in hating *Esau*, as hee now found him in the wombe, the child of wrath, and impe of damnation, condemned in originall sin, and in the fall of *Adam*, on whom the sentence of death passed.

And

And as for *Pharaoh*, he maketh him only an extraordi- Pag. 179.
nary and singular example, out of the sphere of common Reprobates, as no way concerning them; although the Apostle propounds him as a type of Reprobates, as *Esau* was; *Pharaoh* and his *Egyptians* being typically the malignant enemies and Oppressors of Gods Church, such as Reprobates are. For vpon the example of Gods hardening *Pharaohs* heart, the Apostle inferreth this generall conclusion, *Therefore hath he mercy, on whom he will haue mercy, and whom he will he hardeneth: Rom.* 9. 17, 18.

In a word, to omit many other particulars (the whole requiring a full and intire confutation) to proue that Gods will is to haue all men saued without difference, he quotes a place out of *Ezechiell* thus: *As I liue, saith* Pag. 172.
the Lord, I will not the death of him that dieth, but rather that he should repent, and liue. This place is, by the *Arminians* perverting, and misunderstanding, their common refuge, whereby to elude all other places of Scripture, which doe clearly and vnanimously informe vs in the mystery of God touching our salvation. Yet the Author hath so set it downe, as it is no where to be found, no not in *Ezechiell, totidem verbis.* But not to quarrell about words, *Ezechiell* indeed hath a saying somewhat like vnto it, as Chapter 18. 32. and Chapter 33. 11. The maine thing the Author stands vpon, is Gods *Oath*; whence he would conclude, that it is Gods vnfained will to haue all men saued, not only *genera singulorum, all sorts of men*, but *singula generum, every one of all sorts.* Now who will charge God of dealing deceitfully, yea although he did not sweare at all, but gaue vs his bare word only? *Let God be true, and every man a lyar.* Yet the Author putts a great difference betweene Gods Oath, and his bare word; as if God were not as well to be believed vpon his bare word, as vpon his Oath. But why then doth he sweare? For no other cause, but when he is to deale with an incredulous and vnbeleiving people; as many times a man cannot be believed on his word, vn-

lesse he sweare. And with whom had God now to deale? Was it not with an incredulous and rebellious people? See *Ezech.* 33. 10. the people say, *If our transgressions and our sinnes be vpon vs, and we pine away in them, how should we then liue?* The people were so farre gone in sinne, that now they despaired of Gods great goodnesse and mercy, yea that they thought now the sentence of judgement was so passed vpon them, as it could not be reversed, although they should repent, and turne from their sinnes. Now out of this stubborne infidelity the Lord by his Prophet labours to pull them, as it were by the threefold cable of his Oath. Thus God is faine to condescend to the weake condition of his people, by attempering his word in the ministry thereof in such wise vnto them, as it may become the more fit and potent instrument to worke in them repentance, and conversion vnto God.

And whereas our Author would pin vpon his opposites an imputation of maintaining a necessary contradiction or opposition betweene Gods reveiled & secret will, as if in his revealed will he willeth all men to be saved without exception, but in his secreet will restraineth them to a few: it is a meere cavil, and vniust quarrell. For howsoever God in his word hath manifested the mystery of his freegrace and loue in his immutable counsell of electing a certaine nambet of men vnto salvation; a Fundamentall, which all *Arminian* sophistry stands amazed at, and against which the *gates of hell* shall never prevaile: yet seeing God hath not revealed vnto men in particular who they be that are elect, but in this poynt hath given vs his revealed will, not only for the regulating of all our thoughts, words, and actions, but also as the only ordinary meanes to bring all his people elect to an effectvall participation and fruition of grace and glory by Iesus Christ: and seeing no man in particular, though never so wicked, and so farre gone in sin, and sunke downe in rebellion, is (for ought he know-

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eth) excluded from salvation, if vpon the word of grace preached he believe and repent (which was the case of this people in *Ezechiel*) and seeing faith & repentance is requyred in every one that heares the word, that he may be saved, and not the elect themselues are exempted from this condition of believing: therefore after what maner soever God doth accommodate and apply himselfe vnto vs in the dispensation of his word, whither by promises or threatnings, whither by word or oath, he doth but as a fisherman, that to diverse kinds of fish vseth divers hookes, baites, and lines, some stronger, some weaker, as the Apostle saith, *I am become all things to all men, that I might by all meanes saue some.* And who be those some? Certainely in the end they proue to be no other, but Gods elect. Gods word being like to a dragnet, which taketh all manner of fish at least by the externall calling, (*many are called*) which drawne to shore in the Resurrection, the good are gathered into vessells (*few are chosen*) and the bad are cast away.

Now forasmuch as Gods secret ones, his elect, before their effectuall calling to the state of grace, are in all kinds and degrees naturally as wicked and corrupt, as any of the serpents seed, blind, incredulous, rebellious as those people of the Iewes were; and seeing whersoever the word comes to be preached, there are ever some whom God will effectualy saue by the ministry of it (as might be proved, if we had not exceeded the bounds of a digression) or at least wise, Gods word wherever preached, returneth not in vaine, but accomplisheth that which God will haue it, and it shall prosper in the thing whereto he sends it, *Esa* 55 11: cannot God then vse his owne meanes and wayes to call men to repentance, and so fit his instruments, as whereby effectually to worke the grace of faith and repentance in their hearts; but men must quarrell the wisdome of God herein, and so pervert the externall dispensation of his will, as either his written word must interfere vpon his secret Decree,

or else downe must fall the whole eternall and immutable Counsell of God? Which what is it else, but to pull God out of heaven, and as the heathen Oratour said, *More Gigantæo bellare cum Diis?* Againe, sith no man knowes who are of the elect, who otherwise, but that every one being alike by nature a sinner, and so (for ought we know) may come to be saved by the word of faith preached: cannot this word then be preached to all indifferently, vnlesse all without exception be saved by it effectually? Let vs hearken to this word, and obey it. The Elect who they be, is one of Gods Secrets: *The Lord knoweth who are his*: and, *Let every one that nameth the name of Christ, depart from iniquity.* And, as *Moses* saith, *The secret things belong vnto the Lord our God, but those things which are revealed, belong vnto vs, and to our Children for ever, that we may doe all the words of this Law.* *Deut.* 29.29. To conclude then, it is not good *to remoue the ancient bounds* of Gods eternall truth, least men pull the *Curse* vpon them: it is a sound and safe rule, first to let all positiue truthes in Scripture to stand vnmoueable in their full strength; and if there be any other places, either of exhortation, or admonition, or redargution, or the like, whereby God vsually worketh vpon mens affections, these must not ouerthrow Gods fundamentall truthes, laid downe positiuely and expresly in his word, whereupon our iudgements and faith must rest firme and fixed. Neither let men too curiously pry into the Arke of Gods secrets, as to know how many, or who they are, that shall be saved: but as Christ answered to his inquisitiue Disciples, moving a fruitlesse question, [*Are there few that shall be saved?*] *Striue ye* (saith he) *to enter in at the strait gate.* *Luk.* 13.23,24. Meddle not we with others matters, but labour we to be found in Christ, and so to beleeue and follow Gods word, as we may come to find our selues in the number of Gods elect, *reioycing that our names are written in heaven*; as Christ, checking *Peter* about *Iohn*, said, *Follow thou me.* *Ioh.* 21.22.

Deut.27.17. Pro.22,28.

I haue beene the longer in noting the corrupt and rotten doctrines of these times, now growne to such height, as they threaten to pull Christ out of his Chaire, and to diuest his true Disciples of the garment of faith, and saluation; to the end, that the discouery of them (though but briefe for the present) may cause vs the more carefully to attend, and put in practise Christs watchword, and no lesse serious, then seasonable admonition in this place. And so much the more, by how much the abounding of false doctrines in these our times, euen razing the foundation of Gods Grace, may point vs, as it were with the finger, and induce vs to beleiue, that now already this sixth Viall is begun in a great measure to be poured out, hastening on the next; and so to stirre vp our dull sides to keepe the stricter watch. And here also we are given to note by the way, how the great battell is first begun to be fought after a spirituall manner, by the armies and forces of false Prophets in this Viall, nevermore plentifull, powerfull, and perillous then now; and so much the more perillous, by how much they cover their heresies with the guilefull pretences of the Reformed Religion, as of the Church of *England*. This spirituall warre of theirs is nothing els, but a bearing vp of the Drum, and sounding the Alarme in the eares of the Kings of the earth, to induce, seduce them to a confederacy and part-taking with the Beast against the Lambe, with Antichrist against Christ. But the Lambe shall certainly overcome them. *Magna est veritas, et prevalebit.*

And againe, because ever, where false doctrines begin to venditate themselues (specially such as strike at the very roote of the Gospell, Gods free grace, and saving faith) they draw after them a traine of all vices, and daring sinnes at their heeles (as *Simon Magus* did that huge troope of his *Samaritan* Disciples) intoxicating the heart and affections with the *Circean* Cup of their selfe-seducings, forgoing and forgetting all con-

science and honesty to become great and high, as if their ambition aimed at the very throne of the Beast himselfe: therefore also Christ admonisheth his servants, to keepe a diligent watch over their wayes, and guird the garment of sobriety closse about them, least it be torn from their back, either with the malignant teeth and tongues of false Prophets, and croking Froggs, which with their Sardonian smiles would scoffe Lady vertue and Grace out of her sober habit, to put on the newfangle fashions of the time: or by the impetuous torrent of all lawlesse examples of profuse and prodigious manners, of proud and ambitious sonnes of *Belial*, the only heires apparant to all earthly greatnesse. And by watching here is implied, that carnall security, and beastly surquedry, all excesse in eating and drinking (which are enemies to watching) are proper symptomes of this Viall. And aboue all, drunkennesse. For that strips a man of his *garment*, makes him *naked, and men see his shame*. *Noah* was once drunke, and he *lay vncouered* in his Tent, that his shame was seene. But now he is accounted no man, that will not drinke drunke, till he lie vnder the Table, like a dogg at his vomit, or wallow in the kennell, like a hogg in the mire. Thus it is in this Viall, as in the dayes of *Noah*, *they eat, they drunke*: noting the excesse of all debosh'nesse. In this regard therefore, Christ admonisheth his servants to watch, and that the more diligently, because of the dangerous state of the time of this Viall, overgrowne with carnall security, and overflowne with that borrowed *German* sinne of drunkennesse. And to incourage his servants, (least they should be too much dejected with the worlds frompe and affronts, as standing too strictly vpon points) Christ pronounceth them to be *blessed*, that watch and looke well to their garments of faith and holinesse, howsoever the misdeeming world deeme them fooles for their labour.

In the second relation, Christ here inserts this gratious admonition and watchword, not only as a preservative

from

from the present corruptions, but as a preparatiue to fore-arme them against the imminent perill and triall of the great day of God Almighty. This is that *Panoplye*, or complete armour recommended vnto vs, *Eph.* 6: which taking vpon vs, we may be able to stand fast in the evill day. It is saving faith, and a good conscience, which as an armour of proofe, will beare a man out, and bid defiance to all worldly feares. And vnlesse we renew our Covenant with God of faith and obedience, and so set our selues in a way of reformation, thus having God reconciled vnto vs, and made on our side: It may be said to vs, as to those in *Amos*, *Woe vnto you, that desire the day of the Lord; To what end is it for you? The day of the Lord is darknesse, and not light: Amos.* 5. 18. Certainly to all those, who appertaine to the confederacy of the Beast and false Prophet, to all prophane and impenitent persons, *the great day of God Almighty* shall be a darke and dismall day. Men may see this (if they will) in the previous light skirmishes, what is like to be their successe in the maine battell. No prosperity, no successe even to those that professe to stand on Truthes side, so long as their face is turned the other way, or which is worse, while *Janus*-like they looke both wayes, halting betweene two with prevaricating feet, having on the *Linsey-Wolsey* garment, neither hot, nor cold, and the like. What haue these to doe with the great day of God Almighty? Certainly such, if they repent not of their *damnable heresies, doe bring vpon themselues swift destruction*; Forasmuch as by their *pernicious wayes*, which many doe follow, *the way of truth is evill spoken off; whose iudgement therefore now long ago lingreth not, and their damnation slumbereth not.* 2 Pet. 2. 1, 2, 3. But on the contrary, he that hath on the former armor, his garments of justification by faith, and of sanctification joyned with repentance, desireth nothing more, then to see this *great day of God Almighty*, even *hastening* vnto it, as Saint *Peter* speaketh: 2 *Pet.* 3.

And he gathered them together into a place, called in the

Hebrew

Hebrew tongue, *Armageddon*. In which fourth and last clause of this Viall, are three things, or circumstances, very remarkable. First, of the Person that assembleth or rangeth the Warriours; and that is, the great *Muster-Master*, even the Lord of Hosts, *He gathered*. Secondly, of the Persons assembled, *Them*; and those are the very enemies of his Church, that warre against the *Lambe*, and those *on his side*, *who are the Called, and chosen, and faithfull*. Thirdly, of the Place, where the battell is pight, and to be fought, called here *Armageddon*. We will speak of the last first, as most difficult.

This word *Armageddon*, is diversly taken by Interpreters: * Some referre it as alluding to that place called *Mageddo* in the fifth of *Iudges*, where *Deborah* and *Barack* discomfited the host of *Sisera*, at the waters of *Mageddo*. Whereupon *Deborah* in her gratulatory song, singeth, by a Propheticall spirit, *So let thine enemyes perish, O Lord*. And surely if we compare the presumptuous confidence of the enemyes of Gods Church in this Vial, to that of *Sisera*, and of the Ladies of his Court, against Israell, trimmphing before the victory, it may be a good allusion. To which discomfiture also the Prophet *Dauid* alludes (*Psal.*82.) where he prayeth against all the enemyes of the Church, which prowdly say, *Let vs take to our selues the houses of God in possession*; Let vs make havocke of these Puritan Gospellers, and of the name of Protestants: *Do thou vnto them, as to the* Madianites, *as to* Sisera, *as to* Iabin, *at the brooke of* Kilon, *to* wit, *at the waters of* Mageddo.

Mr. Fox. Iudg. 5. 2. 28, 29

Psal. 83. 9. 11. Iudg. 5. 21. 19.

Others apply this place not only to the overthrow of Gods enemies, but withall to the valley of *Mageddo*, where King *Iosias* was slaine, which was cause of great lamentation to *Iuda*. But whereas this might make against the destruction of Antichrist, and his Confederates here, which shalbe cause and matter of much joy & comfort to Gods people: the some Author solues it thus, that vpon the fall of Antichrist, the whole Nation of the

Mr. Forbes. 2 King. 23. 2 Chron. 35.

Iewes

Iewes shalbe converted, and shall hereupon take vp a bitter lamentation for their long and obdurate obstinacy, now in a *godly sorrow* for their sinne, *weeping* to see *him whom they had pierced*, according to that, *Zach.* 12.

Some relate others opinions of *Armageddon*, as either to signifie *excidium rivi*, the cutting off of the River, as alluding to *Babylons Euphrates*: or *exercitus vastationis*, the Army of desolation. Others deriue it of *Har*, which is *Hill*, and *Mageddon*, delightsome or pretious, alluding to the Church of God, the Mountaine of Gods delight, as *Psal.* 82. 1, 2. Mr. Bullinger.

The Royall Paraphrast in his Epistle before his Paraphrase, sets downe first his owne opinion, deriving the word of *Harma*, or *Gnarma*, and *Gedden*, as much as, *destruction by deceit*; *because* (saith he) *it is the name of the place, where the wicked being assembled together by the alluring and deceit of Satan, and his three spirits of Deuills, to make warre with the faithfull, were all destroyed by God, and so their destruction came, and was procured by deceit.* To which also he is pleased to adde two opinions of others: as, first, to signify destruction by waters, to wit, peoples: or, secondly, to allude to *Iosuah's* discomfiting of the Kings, Gods enemies vpon the Hill of *Mageddon*; as here, *Har*, and *Mageddon*, the *Hill of Mageddon*. King Iames.

But now in such a variety of opinions, where shall we pitch? Surely we may safely take direction herein from the Royall Paraphrast, who saith, *I condemne not others, but rather allow them to interprete this booke diversly, so being it agree with the analogy of faith, with the method of the text, et cum serie temporum; for these three being observed, it may fall out, that diverse diversly expound one place, and yet all be according to the truth, and meaning of the spirit of God.* An excellent rule (well beseeming that Pacifique Prince) to reconcile diversity of opinions, so they bound themselues to the analogy and confines of faith. So that in all these differences of derivations of this word *Harmageddon*, finding none of them to swerue from the A- King Iames in his Preface the Epistle to the Church Militant, before his Paraphrase.

nalogy of the text, we may safely imbrace all. Only two are most pregnant, and may seeme to challenge the most certaine credit afore all the rest. First, that this great battell shall be vpon the Hill of Gods delight, to wit, his Church, and especially there, where the Gospell is most conspicuous, and shineth most clearely, against which, the envy of the Antichristian army, shall advance the Standard. Paralell hereunto is that battell of *Gog* and *Magog* (chapter 20) the secret and open enemies of Gods Church, wherein they shall *compasse the tents of the Saints about, and the holy City*, even the Church of Christ. And we haue a notable type hereof in the Prophecy of *Daniell*; where the great *Antiochus* (a liuely type of Antichrist) is said, in that his fatall battaile to his owne confusion, to *pitch the Tents of his Pallace betweene the Seas, in the glorious holy Mountaine.* This may prefigure Anti-
Dan. 11.45. christs assaulting the people of God in *Armageddon*, to wit, the glorious holy Mountaine, the Church. And doth not the glorious Church in *England* stand betweene the Seas? The second is, that of ỹ royall Paraphrast, though no way second, but rather may challenge precedency before all the rest, for the singular allusion of it, *Destruction by deceit.* Which doth highly make for the honour of that Lord of Hosts, who by his wisdome and power shall wind and turne all the wiles and stratagems of the old Dragon, and false Prophet, all the power and puissance of the Beast to their owne destruction. And for this cause it is said here, *He*, to wit, God *shall gather them together into a place, called Harmageddon.*

But this may seeme strange, that God should lead this potent and proud army even to his owne Mountaine of Delights, his Church. No, not strange. Did not the Holy spirit lead Christ into the wildernesse, to be temped of the Devill? And hath not God power over all these plagues? And was it not he, that brought that daring *Assyrian* Host against the holy Citty in *Ezechia's* raigne, as even that blasphemous *Rabsache* seemed to

vaunt,

vaunt, and all to daunt poore *Iuda*. And was it not *He*, that said to *Barak*, *I will draw out vnto thee to the River Kishon, Sisera &c. Iudg.* 4. 7. Read also *Ioel* 3: where the Lord being about to deliver his people from the *Babylonian* bondage, he saith, ver. 2. *I will gather all Nations, and will bring them downe into the valley of Iehoshaphat, and will plead with them there for my people &c.* And ver. 11. *Thither cause thy mighty ones to come downe, O Lord*; that is, *Gods enemies*, as ver. 12. Read the whole chapter. It is a notable type of this in the seventh Viall. But what was the event of all? How sped the Devill? How sped *Rabshache* with his mighty Host? How *Sisera*? How, I pray you, should they speed, when a more potent, a more politicke Adversary, even the Lord of Hosts, takes their conduct into his owne hand, and puts his bridle into their nostrills? Can an enemy, though never so powerfull, looke to prosper in any great attempt, when his adversary hath a secret disposing hand to direct and sway all his designes which way himselfe pleaseth? The King of *Syria's* Counsells, and his words spoken in his bedchamber against *Israel*, could they take place, when both there was a faithfull *Elisha*, to warne the King of Israell of them, and a prudent King, willing to be directed by his good counsell? What shall become of *Pharaoh* and his huge host, when as God hardeneth his heart, making him foolhardy to pursue Israell, and that even through the red Sea, on whose dry channell when he first set his proud foot, he might easily haue read his owne fatall wrack from those watery mountains on each side, (like swelling walls ready to burst) so soone as once Gods people were safely arrived? Iust so is it here. *He*, the Lord assembleth Antichrists forces into the place called *Harmagedon*. And can they then looke for any better successe, then such as *Pharaoh*, and his *Ægyptians* found? Surely no. Be confounded then with feare, ô ye Antichristian adversaries of Christ, and his Church. Against whom doe you confederate, and band your for-

ces together? Or vpon what presumption? *Hath not the Virgin, the Daughter of Sion despised thee, O enemy? Hath not the daughter of Ierusalem shaken her head at thee? Whom hast thou reproched, and blasphemed? And against whom hast thou exalted thy voice? Is it not against the holy one of Israell?* Esa. 57. 22. Is it not *He*, that puts his *hooke in thy nose*, leading thee to the place of thy perdition, where thou notwithstanding in the beastly-wide throat of thy false confidence hast already swallowed downe the destruction of Gods people, as at a morsell? Oh that this might sinke into the hard skull of thy sensleſſe Beastly-head to be better advised; and without feare or wit to enter the lists, where the Almighty takes vp the quarrell against thee! But now it is hid from thine eyes. Thou wilt needs try thy Triarian forces in one maine battell, wherein thy Pontifician Omnipotency dare cope with divine Omnipotency, if haply the triple-crowned Godhead on earth, may dethrone the God of heaven, as often he hath done the petty Gods on earth.

Nor can the time of this Vialls full accomplishment, for the bringing of this maine battell to a head, be farre off from the first pouring out. The iniquity raigning in this Viall, and the mad malice of the enemy, and Gods fatherly care for his Church, least it should be swallowed vp, doe all conspire and concurre to hasten this great Day of God Almighty. The time of this Viall comprehending those dangerous last daves, whereof Christ saith, *For the Elects sake those dayes shall be shortened:* Mat. 24.22. And this seemeth to be spoken not so much in regard of outward pressures, and persecutions of the Church, as of intestine false doctrines, very potent and prevalent in this Viall. By which the Church of God being so mightily oppugned and assaulted, not without good reason may the battell of the great day be said, in the spirituall part, to be already begun. Begun, say I? Nay, I trust, it is as good as done, the victory remaining on the Lambes side, and those with him, *the Called, and*

chosen,

chosen, and faithfull. And how doughtily hath the Dragon, and his party, those vnclean spirits bestirred themselues, in this spirituall or Ecclesiasticall conflict against the truth and Gospell of Christ? Who seeth not with what confidence they haue beene puffed vp, as if already they had won the field? What a high hand had they gotten over the Church of Christ, in suppressing the truth (in as much as in them lay) that it might not be maintained either in Print, or in Pulpits? How began all kind of wicked heresy, opposing and impugning Gods Grace, and Mans Salvation, to strout and vaunt it selfe, both by Printing, and Preaching, bidding open defiance to the truth, and the Professors of it? Insomuch as it was (in mans eye) whether for a penny should get the conquest, couragious Truth, or outrageous Errour. The conflict was so eagre, as I said to my friends for their comfort, it was the Devills last heaue. But blessed be God, we haue seene his head already broken; and his whole body will follow after. And as Christ hath begun to conquer in behalfe of his truth; so this is an inducement to that other conquest at the battell of the great day of God Almighty over all the Antichristian enemies, in the behalfe of all his children, the Professors and followers of his truth.

In the meane time, O Virgin daughter *Sion*, here is exceeding joy, and abundant consolation for thee. Thou hast many, mighty, malicious, mischievous enemies. But thy God hath given thee sufficient proofe of his protecting hand. As he hath begun, so hee will make an end. The Church shall yet be assaulted on every side by all the forces the enemy can make. But it is the Lord God Almighty that leadeth them to destruction, as followeth in the next Viall.

But me thinkes I heare againe some obiect (as not yet satisfied) that those Froggs haue in other ages beene as busie, as now, and therefore this time cannot so rightly challenge and appropriate to it selfe the pouring out

of this *Viall*. Why? What haue I ſaid? That this Viall is already poured out? Pardon me for that. Let the truth it ſelfe be the triall of the time, and the time the triall of the truth. It is true indeed, that thoſe Proggs ever ſince their firſt hatching, haue not beene idle, but as actiue as ſpirits; yet one thing is further to be noted, as a peculiar marke or ſymptome of this Viall, namely, that theſe Froglike ſpirits, comming out of the mouth of the Dragon, and out of the mouth of the Beaſt, and out of the mouth of the falſe Prophet, giue vs thus much to note (and it is very notable) that the age of this Viall (when ever it is) is haunted and poſſeſſed with a triple ſpirit domineering and revelling in the world; yea, and eſpecially in the Church of God; As Chriſt ſaith, *Mat.* 24. 15. *Mar.* 13.14. *When ye ſee the abomination of deſolation ſtand in the holy place, where it ought not (let him that readeth, conſider it) then let them that are in Judea*, in the Church, *looke to it*. For out of the Church no diſcerning of the times of theſe Vialls. It is out of the *Temple*, that the *Angells* poure out their Vialls: vſefull only to the Church of Chriſt. The firſt is, the ſpirit of craft, and ſerpentine cunning, comming out of the mouth of the *Dragon* (Chapter 13.2 and 12. 3. and 20. 2. and 12.9.) the Devill, the old ſubtile ſerpent, more crafty then any Beaſt of the field o' Gods making. For ſo much doth the mention of the Dragon here import, whence theſe ſpirits come. The ſecond, is the ſpirit of vſurped power and domination, ſignified by theſe ſpirits, coming out of the mouth of the *Beaſt*. For the Beaſt, ſignifieth eſpecially that power Imperiall of *Rome*, which the Pope vſurpeth, as ye may ſee in the 13. Chapter. The third, is the ſpirit of falſe doctrines, and lying Prophets, and Miniſters; which is ſignified by the ſpirits coming out of the mouth of the falſe Prophet. Now, when ever we find a time, wherein the ſpirit of craft, of lawleſſe vſurped power, and of falſe doctrines are moſt predominant, and arrived to as great a height, as is poſſible, without

the full abrogation of all lawes humane, and divine: we need then goe no further to seeke out the most speciall time, wherein this Viall is poured out. So that when ever you see the world fully possessed with the spirit of new pollicies and projects, of the quintessences of all quaint and witty devices (but all distilled from the Limbeck or Limbo of the Dragons crafty head) all of them tending to that very end and scope, which the Dragon mainly aimes at, namely the ruine of well settled states, and of the true Church of God: when ever you see, from the Dragons mouth, inspiring his machiavellian Atheisticall instruments and Ministers, the subtile spirits vnder this Viall, to goe about to governe the state of the world, both Ecclesiasticall and civill, by the cleane strength of their vncleane braines: which must needs concurre with the high contempt of Gods wisdome and word, with the senseless scorne of all ancient, true policy, prudence, & providence, which the wisest Statesmen of the world haue vsed, for the well managing & making of their estates not only secure, but glorious: when ever you see plenty of pragmaticall Punies or skipiack-froggs, which by the inspiration of the Dragon, dare vndertake with the very Engines of their wit (as *Archimedes* did *Siracusa*, which yet was surprized, while he was over busily a drawing of his circles) to maintaine their goodly Provinces against all incounters: when ever you see the world so pestered with these working spirits, as nothing can be expected, but the utter wrack of whatsoever is the object of the Dragons malice and envy: then (be sure) is the time of the pouring out of this Viall, of those spirits raigning, which come out of the mouth of the Dragon.

Againe, when ever you see high and mighty spirits (especially Ecclesiastickes, signified by the vsurping Beast) to mount vpon the wings of their ambition to such a height of vnruly rule, as to vsurpe a lawlesse and boundlesse power over all, whose lusts must stand for

lawes

lawes, who *Sampſon*-like knap inſunder, as tow, the ſtrongeſt chaines of all law and conſcience, who (Beaſt-like will be confined within no liſts of common reaſon, and humanity, who goe about to overturne all well-ſettled Monarchies, being firmely built vpon fundamentall lawes of the State, and would turne them into lawleſſe Tyranny, or Anarchy; then (be ſure) is the pouring out of this *Vial*, wherein theſe ſpirits come out of the mouth of the vnreaſonable *Beaſt*, the true Hieroglyphick of all lawleſſe vſurpation and Tyranny, of all ſenſeleſſe ſenſuality.

In a word, when ever ye ſee falſe Prophets abound, but eſpecially ſuch, as bring in old but new refined Hereſies, yet clothed with the name of the true Church, qualified with the wit of the Dragon, and armed with the power of the *Beaſt* (for theſe three ſpirits go linked together) and labouring to make one intire Church for the *Dragon* and for the *Beaſt*, then be ſure is the time of this *Vial*, wherein theſe ſpirits come out of the mouth of the falſe Prophet.

And not without cauſe is the falſe Prophet added to the Dragon, and the Beaſt; ſith he is the feweller and bellowes, not only to nuzzle and nouriſh the world in all wickednеſſe, in the craftie fetches of the *Dragon*, and the prowd vſurpations of the *Beaſt*, but alſo to blow the coales, to incite and provoke the Potentates of the earth to tranſcend all bounds of lawes, Divine & humane. Satan wants not, (much leſſe will he want in the time of this *Viall*) his wicked and lying Prophets, to ſow pillowes vnder all elbowes, labouring to *make Princes glad with their lyes* (as the Prophet ſpeaketh) and *ſicke with bottles of wine*, even with the ſugred lees of their flatteries and falſhoods. And ever in a corrupt age, eſpecially the falſe Prophet is one maine ſtickler. As *Eſay* ſaith, *From the Prophets of Ieruſalem is prophaneſſe gone forth into all the land.* And, *The auncient and honourable he is the head, and the Prophet, that teacheth lyes he is the taile.* And

Hoſ. 7. 3, 5.

Ier 23. 15.
Eſay. 9. 15.

falſe

false Prophets are those *spirits, that goe to the Kings of the earth, to gather them to battaile against Christ*, and his servants: and goe about to possesse them with the spirit of the Dragon, and of the Beast; to puffe them vp aboue themselues, to make them forget the Decree, the Law, to the perverting of the judgement of the afflicted. They so (a) tell them they are *Gods*, as if they should not *die like men*: that *the sublime power in earthly Potentates, is a participation of Gods owne* (b) *Omnipotency*: that, *their distance from common men is as the* (c) *heavens in respect of the earth*: that, *Justice can be no Rule, or Medium, whereby to give God, or the King his right*: that (d) *the observation of humane lawes* (though just and good, and which tend as well to the safety of the King, as of the Subiect, and which all are sworne to obserue, the due obseruation whereof is according to Gods sacred Ordinance, and the wilfull violation a contempt of the same) doth (notwithstanding) *preiudice and preponderate divine Determinations*: that, *to* (e) *obserue humane lawes, is a kind of preposterous zeale, elevating the authority of divine Determinations*. Such strange Paradoxes and Aphorismes, how farre they may sort with Satans madnesse in the time of this Viall, I refeare to the most judicious to judge. *Melius est* (saith the Preacher) *a sapiente corripi, quàm stultorum adulatione decipi*. And, saith the Wiseman, g *He that loveth pureness of heart, for the grace of his lips the King shall be his friend*. Our gratious Soveraigne God ever preserue from all false Prophets, that their lyes may never prevaile to corrupt or abuse the vnparallel'd goodnesse and sweetnesse of his Princely naturally noble disposition.

a But the second Psalme addeth, Ye shall dy, like men.

b Gods Omnipotency is one of the divine Attributes, incommunicable as his Omniscience, & Omnipresence.

c Contrary to Deut 17. 20.

d Gods word & Ordinance, is the Rule of iustice, which squares out all our service to God and man.

e The keeping of a subordinate Law, to wit, of man, doth not preiudice Gods supreme law: but Gods law binds vs to keep mans law for conscience sake.

f This, with the rest, is a doctrine well beseeming a lying Prophet, and a seditious Spirit, sent out to animate Kings against, & their own people.

g Eccles. 7. 5. Pro. 22. 11.

The seventh Viall poured out.

And the seventh Angell poured out his Viall into the ayre, and there came a great voice out of the Temple of heaven, from the throne, saying, it is done, &c.

Of this Viall we may say, as Mr. *Brightman* of the fourth, but more truly and evidently; *Hucusq; tempora nostra processerunt: hitherto haue our times come.* The words of this Viall consist of two branches: first, the act of pouring with the obiect, the ayre: Secondly, the effects: and they are two: first, the definitiue sentence pronounced vpon the whole Kingdome of the Beast, v. 17: the second, the execution of the sentence, to the end of the Chapter.

First, This Viall is poured into the ayre. In this Viall, as in the rest, we must first find out the mysticall sense. The Aire in Scripture is taken for the Kingdome of Satan. As *Eph.* 2. 2. It giues vs to note here, that this *Viall* is poured out vpon the whole Kingdome of the Dragon. Secondly, the ayre is taken for the whole circumference and Kingdome of the lowest and middle Region of the ayre especially, which compassing the earth on every side, betokens the destruction of all Antichristian enemies over the face of the earth, no element being so vniversall, as the ayre: nor any so apt to receiue impressions to work all kind of plagues, as the ayre. In it are bredd all sorts of Meteors, winds, stormes, thunders, lightnings, plagues and pestilences, haile, and the like, such as follow in this Viall, the consequent effects of this pouring out into the ayre.

Now for the effects. First hereupon proceeds the definitiue sentence, γέγονε; It is done: or, as *Beza*; *Fuit*; It was: *Babylon* now comming so to be destroyed, as once *Troy* was. But our owne Translation is most proper: *It is done.* God hath now passed his sentence vpon *Babylon.* And to the end we might the better marke such a famous sentence, it is delivered in a most majesticall manner: first, in a great voice, the immediate effect of the aire, moved by this pouring out. Secondly, *from heaven*, to note the Maiesty of it. Thirdly, *from the Temple of heaven*, to note the truth of it. Fourthly, *from the Throne*, to note the equity of this sentence, running thus in full equi-

Bon seges ist, vbi Troia fuit.

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page. *It is done.* The same sentence we read chapter 10. 7. in the beginning of the seventh Trumpet, which is a parallell or synchronisme with this seventh Vial, wherein the Mystery of God is finished. Also this word we find chapter 21.6. *It is done*, saith Christ. Now some referre this to the finall consummation of the world: others to the consumption of Antichrist, and his followers. The difference may easily be reconciled, sith the consumption of Antichrists Kingdome is one of the immediate forerunners of the last day; *whom* (saith the Apostle) *the Lord shall consume with the spirit of his mouth, and shall destroy or utterly abolish with the brightnesse of his comming:* 2 *Thess.* 2. So that when we see these things begin to come to passe, then (as Christ saith) look vp, *lift vp your heads, for your redemption draweth nigh: Luke.* 21.28.

Immediatly vpon the pronouncing of the sentence, followeth the Execution, set forth by the meanes and manner of Antichrists destruction. First, there are heard φωναὶ, sounds or voices. This is one Impression of the ayre. And these sounds may be vnderstood to come either from the Creature, or from the Creator, both instruments of the Beasts ruine. First, of the Creature. And first, of the living Creature; as the voyces and cryes of the Saints and servants of God, lifted vp in prayer against the Enemy: Such as we read of, *Exo.* 14,15. and 2 *Chro.* 13.14.15. and *Iosh.*6.10. Or of Gods Creatures without life. As *Luke* 21.25, 26. The Sea and waues roring, and the powers of heaven shaking. Secondly, the cry and voice of the Creator; whereof we read *Ier.* 25, 30,31. *Iob.*15.21. and 2 *King.*7.6. When God sends a feare and terrour vpon the hearts of his enemies, confounding them with amazement, and causing them to fly, when none pursueth.

The second instrument of *Babylons* ruine is βρονταὶ thunders. This is another effect of the troubled ayre, whereon this Viall is poured. This is called Gods terrible voice, *Psal.* 29. Wicked men, even the proudest and

wickedest, are appalled at the thunder. The Emperour *Domitian*, that would be called a God, when it thundered, would run vnder the bedd. By thunder God hath made mighty havocks of his enemies; as vpon *Egypt*, *Exod.* 9. 23. vpon the *Philistins* at *Samuels* prayer, 1 *Sam.* 7. 10. Read *Iosephus* on this story. Of the mighty enemies, by whom *M. Aurelius Antoninus* was straightly besieged; but he having some Christians in his Army, whom he intreated to pray to God for his deliverance, at their prayer, God sent such refreshing of raine for his thirsty army, and such terrible thunder vpon his enemies to their discomfiture, that thereupon he called the Legion, wherein those Christians were, *Fulminatrix Legio*; and withall sent out Decrees of relaxation for the persecuted Christians. We read how *Anastacius* the Emperour, a Persecutor, was smitten with a thunderbolt, when affrighted he ran seeking a place to hide himselfe. In the tenth Century we read of many examples of terrible thunders. And ever with thunders come lightnings, whereof especially hotter Clymates can tell vs terrible wonders, if they were not there so frequent.

Centur. 6. Cap. 3.

The next instrument of *Babylons* ruine is an earthquake, yea *a great earthquake, such as was not since men were vpon the earth, so mighty an earthquake, and so great.* And an earthquake is another symptome and effect of the ayre. We read of terrible earthquakes. In *Neroes* time three Cities in *Asia* were overturned with one earthquake; in *Vespasians* time three Cities in *Cyprus*; In *Julians* time earthquakes were so rife, and so ruefull, as there was no safety within dores, or without: In *Valentinians* and *Valens* his time, there was an vniversall earthquake over the world, whereby the Sea was turned into dry land, and dry land into Sea, plaines made mountaines, and mountaines plaines. In *Tiberius* his raigne 13. Cities in *Asia* ruined by an earthquake. Once in a great earthquake the Pope himselfe was driven to fly, & hide himselfe in the open field, vnder a shade of thinne

Buchoker. chron.

planks

plankes of firre, erected of purpose, least falling on his head, it might oppresse him. But here is such a terrible earthquake, such as never men saw, which shall shake down all the foundations of *Babylon*, to the very ground, yea into hell it selfe.

For hereupon, in the next place, *the great City is divided into three parts, and the Cities of the Nations fell, &c.* Here two things obtervable: first, the disposition of the state of *Babylon*, here shadowed vnder the great City divided. For great City here notes the whole state of Antichrists Kingdome. As the City of God, whereof Saint *Augustine* writ, signifies Gods Church: so the great City here applied to mysticall *Babylon*, imports the whole state thereof. And the division of this great City alludes to the state of *Ierusalem*, which was divided into three factions, when it was besieged by *Vespasian*. This division was an evident forerunner of that apostatized Cities vtter ruine. And Division in a state ever draws on destruction. Insomuch as *Vespasian*, being pressed by his Soldiers, to assault the City, because of the Iewes intestine divisions, and mutinies, he answered, we shall not need; God is fighting for vs, and preparing an vnbloody victory. It was a fearfull curse vpon *Simeon* and *Levi*, *Divide them in Iacob, and scatter them in Israell, Gen.* 49. *Abimelech*, that cruell vsurping Tyrant needed no other revenger of his bloody massacres of his brethren, but that curse pronounced by *Iotham*, namely dissention betweene *Abimelech*, and the *Sichemites, Iudg.* 9. 23. Read for this purpose, *Iudg.* 7. 22. Also 2 *Chron.* 20. 23. And 1 *Sam.* 14. 15. And saith Christ, *A Kingdome*, or house, or City *divided against it selfe, cannot stand.* Thus is this great City divided into three parts: and can it stand? No, for it thereupon followeth, *And the Cities of the Nations fell.* That's the first effect of this division. The Cities of the Nations are *Babylons* confederate Cities, & Kingdomes, which though they haue the name of Christians, yet they are no better

See *Iosephus* of the Warres of the *Iewes, lib.* 5. *cap.* 1.

then the Heathen, or Gentiles, or Nations. For so are the people called, whom she hath bewitched with her sorceries, chapter 14.8. *Babylon* made the Nations drunke: and Chapter 18. 3. All Nations haue drunke of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, &c. and verse 23. By thy sorceries were all Nations deceived. So that the Cities of the Nations here are as it were the suburbes of *Babylon*, they by division fall. God shall cast a bone, that shall make *Romes* confederates to fall together by the eares, and so destroy one another. They shall fall by division. And this division is triple, according to the three great Monarchies, that support the Beast, The Empire, Spaine, and France.

Secondly, there followes *Babylons* ruine; which is meant, not only of *Rome*, but of the whole Papall Hierarchy, or Kingdome of the Beast. It is said here, that *Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath.* Gods remembrance in Scripture is some times taken in the good, as, *Lord remember me, when thou commest into thy Kingdome*: here, in the evill part. *Babylon*, that said in her heart, *I sit a Queene &c.*, thought, that God had forgotten her. No. God will now remember her for all together, to giue her the cup of his fury to drinke; a just recompense of the Whoores drunkennesse with the blood of the Saints. All that are versed in the Scripture know, that it is vsuall with God, to set forth his judgements by the type of a Cup of fury. Read *Esay* 75.8. *Esa.* 51. 17. *Ier.* 25. 15. This Cup of fury then signifieth a ful mixture of all fearfull judgements, which in the time of this seventh and last Vial are to fall vpon *Babylon*, to avenge the Cup of her filthinesse of abominations, chap. 17.4.

And to show the inevitablenesse of her judgements, it followeth, *And every Iland fled away, and the Mountaines were not found.*

Ilands

Islands and Mountaines are places of *refuge*; *Ezech.* 39.6. *I will send*, saith the Lord, *a fire on Magog, and among them that dwell carelesly in the Iles.* Men dwell more carelesly in Isles; then elsewhere, as being places of refuge: And *Esa.* chapter 2. verse 21. *To goe into the Clefts of the Rockes.* But here all Islands and Mountaines fly away in *Babylons* destruction, there is no refuge for her. Strange. The case is altered. *Babylon*, that is so full of Sanctuaries for all kind of Malefactors, hath now never a Sanctuarie, not one poore Island, or Mountaine to fly vnto; they fly from her, and are not found.

It followeth, v. 21. In this verse is contained the conclusion of the Chapter, and the last Catastrophe of *Babylons* destruction. The last particular judgement vpon the remnant of *Babylon*, is *a great haile out of heaven, every stone about the weight of a Talent.* This seemeth to allude to *Iosh.* 10. 11. where God cast great stones out of heaven vpon the enemies, the *Canaanites.* Or so that in *Exod.* 9. 23. where a fearfull plague of huge hailestones makes havock of the remnant of the trees and hearbs, men and beasts of *Egypt*, that were lefe of the former plagues; those hailestones brake downe trees, slew men and beasts, that were abroad. But loe here hailestones as heavy as a Talent, every stone. Talents are of sundry waights, from 100. pound waight, vpwards to 1000. Halestones more like to Millstones. So fearfull is *Babylons* destruction; God hath prepared such instruments and weapons for her, as never the like.

But what vse do the rest of *Babylons* children make of all this? Are they not at least wise as wise at last, as *Pharaoh* and his *Ægyptians*, to repent them, that they haue dealt so evill with *Israel*? Nay. Nothing lesse. Instead of relenting, of repenting, and returning to him that smites, *they blaspheme God because of the Plague of the Haile, it was so great*, as here it followeth. O tearfull condition of Antichrist and his followers!

And

And what other end is to be expected of that apostatized Sinagogue, then such as *Iulian* the Apostata made, who pulling the mortall arrow out of his bowells, and casting vp the blood into the ayre, sent out this blasphemy with his last breath, *Vicisti Galilæe, O Galilean* (meaning Christ, in mockery and despight) *thou hast overcome.*

And here an end of that great *Babylon*, and of these seven Vialls. Thus haue we seene the seuenth Viall opened, but as yet not poured out. But the time of her destruction approcheth so much the neater, and so much the faster hasteneth on, by how much her confidence and presumption is now already arrived at the highest pitch. Read the 18. Chapter. I will conclude with that in the 19. *And after these things I heard a great voice of much people in heauen (to wit, in the Church) saying, Alleluia; Salvation, and glory, and honour, and power vnto the Lord our God; for true and righteous are his iudgements, for he hath iudged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his seruants at her hand &c.* Amen.

FINIS.